
CORNELIVS
AGRIPPA AB



Henry Cornelius Agrippa

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HIS

Fourth BOOK OF Occult Philosophy.

OF GEOMANCY.

MAGICAL ELEMENTS of *Peter de Abano*.

ASTRONOMICAL GEOMANCY.

THE NATURE OF SPIRITS.

Arbatel of MAGICK.

Translated into English by *Robert Turner*, φιλομαθής.

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This is volume 4 of:

Source Works of Mediaeval and Renaissance Magic

Volume 1: A True & Faithful Relation of what Passed for Many Yeers Between Dr. John Dee... and some Spirits...
Meric Casaubon

Volume 2: The Archidoxes of Magic
Paracelsus

Volume 3: Three Books of Occult Philosophy
Henry Cornelius Agrippa

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INTRODUCTION

It is amazing how often it is said that The Fourth Book of Occult Philosophy *is spurious. This is repeated by one 'authority' after another, obviously without any reference to the text itself. For this volume is not so much a single book as a collection of six treatises on various aspects of practical magic and divination. A glance at the table of contents will confirm that only the first two treatises actually claim to be by Henry Cornelius Agrippa.*

Agrippa (1486–1535) was in many ways an all round Renaissance man, being a writer, soldier, and physician. However, his main claim to an important place in the history of the thought of the period is as a magician, and this is by no means a belittlement of his other attainments for as Agrippa himself says:

> 'Some that are perverse....may take the name of Magick in the worse sense and, though scarce having seen the title, cry out that I teach forbidden Arts, sow the seed of Heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, and superstitious and divellish, who indeed am a Magician: to whom I answer, that a Magician doth not, amongst learned men signify a sorcerer, or one that is superstitious or divellish; but a wise man, a priest, a prophet.'

Turning to the contents of this volume let us examine each treatise in turn:

I. Of Geomancy – *Henry Cornelius Agrippa*

Probably it is this treatise which is mentioned by Agrippa in 1526 when he sent to Metz for his work on geomancy. Again Agrippa refers to a work on geomancy in his De Incertitudine *(Cap 13) where after listing earlier geomancies by Haly, Gerard of Cremona, Bartholomew of Parma, and Tundinus, he says of his own geomantic treatise "I too have*

written a geomancy quite different from the rest but no less superstitious and fallacious or if you wish I will even say 'mendacious'" Agrippa was nothing if not frank about his own work!

Geomancy was from the 12th to the 17th Century one of the major forms of divination in Europe, taking second place to astrology but precedence over the tarot. The first part of this book is concerned with the mechanics of geomantic divination, the second part with their application in an astrological context, and the third, and by far the bulkiest part, is concerned with the meanings of each of the sixteen geomantic figures in each of the 12 Houses of heaven.

This text on geomancy is extremely interesting in that it provides much of the material for later derivative works on the subject. Interestingly, it expands greatly Agrippa's remarks on the subject in his Three Books of Occult Philosophy.

The actual practice of geomancy is set out in a rather compressed form. For example the table on page 6 is not very clear, and the diagram on the following page suffers severely from the deficiencies of the printer's art. So as to preserve the facsimile quality of the text these have not been altered. Reconstructions of these, together with complete instructions for geomantic practice appear in the present writer's The Oracle of Geomancy, *Warner Destiny, New York, 1977, and a history of the subject in* Divinatory Geomancy.

II. Of Occult Philosophy, or Of Magical Ceremonies:
The Fourth Book – *Henry Cornelius Agrippa*

This treatise which appeared in Latin about 30 years after Agrippa's death, is effectively a self contained grimoire or grammar of sorcery which draws upon the Three Books of Occult Philosophy *for its theoretical background.*

Johannes Weir, who was for a while Agrippa's disciple and amanuensis, declared in one of his voluminous works that this treatise was not after the style of his master, but elsewhere admits that Agrippa was so prolific that it was impossible to be sure exactly what amongst posthumously published material was actually by him.

After an initial excursion into an astrological system

for generating the names of good and evil spirits, Agrippa goes on to discuss the magnitudes of the stars and their symbols. A set of characters for both good and evil spirits follows, according to their rank and dignity.

The familiar shapes of the spirits of the various planets are delineated to identify a particular spirit with its planetary ruler. Agrippa then explains how to make pentacles and what signs are to be used in their preparation. The form of these pentacles is similar to some given in The Key of Solomon *where the picture is drawn representing a Biblical or Apocalyptic theme and then surrounded with the appropriate verse and Godname.*

The work then touches upon the details of consecration of the various instruments necessary for the art of magic, the types of conjurations, unctions, suffumigations, prayers and benedictions to be used. There is special emphasis on the consecration of water, fire, oils and perfumes. Details of the consecration of the circle, which is to be the sanctum sanctorum for the practice of magic and the use of the Liber Spirituum, *or Book of Spirits, is explained. This book must be inscribed with the image and sigil of the spirit together with the oath which it must take when it is conjured.*

Finally, Agrippa reaches the details of the actual invocation of spirits. He outlines the type of place in which the ceremony must take place, the preparation and condition of the Magus, the names to be worn and the days and times in which the operation is permissible. Further Agrippa explains dream oracles and the tablets and talismans requisite for this art, so covering the various forms of invocation not requiring a circle, and dealing with Nature spirits as well as the spirits of the grimoires.

III. Heptameron: or, Magical Elements – *Peter de Abano*

Peter of Abano (1250–1317) was one of the most influential men of learning of his time. Many of his writings on medicine, philosophy and astronomy are extent, together with works on geomancy and magic often attributed to him, the latter possibly spurious. However it is easier to consider the Heptameron or Magical Elements *and the* Geomantia *as by him: as he had quite a well paid practice as a physician*

and a place in society to keep up, it is conceivable that the above treatise remained in manuscript form till sometime after his death, especially as he was in some trouble with the Inquisition.

He studied medicine in Paris before returning to Padua to practice as a physician. Towards the end of his life he was actually accused of practicing sorcery by the Inquisition and was imprisoned. He was later acquitted but then re-arrested and died in prison in 1317 whilst awaiting trial.

Amongst the less salubrious works from his pen was a work on poisons, commissioned by the then incumbent pope, possibly Pope Honorius IV.

Of the books of magic attributed to Peter, the Heptameron is the best known, but Naudé states that two other books of his were banned after his death, the Elucidarium Necromanticum and Liber Experimentorum Mirabilium de Annulis Secundum 28 Mansiones Lunae, or 'Book of marvelous experiments with rings according to the 28 mansions of the moon'.

The Heptameron, which draws heavily on the Picatrix, a magical text by the Arab pseudo–Maǧrītī, may have first appeared in Latin at Venice in 1496 before being bound with Agrippa in 1565. The Heptameron has well earned its reputation as a key work on practical magic and it follows in the tradition of Trithemius' Steganographia in as much as it catalogues the names of many angels and the times of their conjuration.

He commences his book on the magical elements by describing the composition of the circle which is described as a certain fortress to defend the operator safe from the evil spirits. The names of the hours and the angels ruling them follows his succinct description of the circle, giving the names for each season, its beginning and end.

Next follow the consecrations and benedictions to be performed before the magical operation, the exorcism of the fire, the manufacture of the garments to be worn and the pantacle to be used as a lamen on the magician's breast. Orations similar to those in the Key of Solomon are given for the donning of robes before the ceremony.

In many ways Abano's instructions for invocation are

much more straightforward than most grimoires the emphasis being on the careful recitation of the conjurations in latin to the spirits of the elements. These conjurations are primarily qabalistic words of power, with the occasional word of Greek or Gnostic derivation cropping up every so often. After these, specific instructions are given for each day of the week beginning with the circle to be used, the name of the angel for the day, his sigil, planet and sign of the zodiac, together with his ministers and the names of power to be used at each quarter, which precede a specific conjuration suitable for the day in question. Peter also wrote a geomancy which is a classic in its field, neatly complimenting the two studies of the subject included in this collection.

IV. Isagoge . . . Of the Nature of Spirits – *Georg Pictorius Villinganus (c 1500–1569)*

The fourth treatise is an introductory discourse on the nature of such spirits as occur in the sublunary sphere; their origin, names, offices, illusions, powers, prophecies, miracles, and how they may be expelled.

Pictorius began his career as a schoolmaster at Freiburg-im-Breisgau where he became an MD and professor of medicine, before taking the position of physician at the archducal court at Ensisheim in Alsace. His first publications (1530) were medical works, commentaries, scholia, collections and tabulations of mediaeval authors such as Macer on herbs and Marbod on gems, or classical writers such as Hippocrates, Pliny, Aristotle, Galen and Oppian. In 1563 Pictorius published the work here translated.

Much of Pictorius' writing is a summary of earlier writers, often unimaginative, but quite faithful to the originals and conscientiously acknowledged. As such Pictorius' writings are valuable in accurately indicating the longevity and survival of the ideas on magic which he puts forth.

In the Isagoge *Pictorius cites Apuleius, Augustina, Iamblichus, Pliny, Saxo Grammaticus, Psellus (whom he calls a necromancer) Peter Lombard, Trithemius and Marcus Cherrhonesus (whom he refers to as a 'distinguished devotee of demons').*

The Isagoge *is set out as a conversation between the*

classical Greek twins Castor and Pollux. The argument attempts to prove that the word daemon "is not an horrible or odius name, but the name of one that doth administer, help or succor unto another, and whom Pliny calleth a god" This book is an important essay for the time because it seeks to differentiate between the evil spirits of Christian theology and Greek daemons, who were of three degrees, ranging from spirits of the air up to what Homer called gods. It was certainly important then, and of interest to practical magicians now, to distinguish the difference between these types of spirit. This book forms a bridge between the magical theory of Iamblicus of Chalcis and the grimoires such as Peter de Abano's Heptameron. *Using the form of dialogue Pictorius is able to set forth the objections of the church and counter each one by referring to various authorities including scripture, Peter of Lombard, Sappho and Diocletian concerning the position of spirits in the world, and the form and nature of their bodies.*

The doctrine that spirits are guardians of the treasures of the earth, gems and precious metals as well as buried treasure, is examined in detail, for the discovery of buried treasure by the use of spirits was an all absorbing pastime. In days before banks the burial of treasure was quite a common occurrence and its discovery by accident or magic almost as common. Various acts of the devil and his ministers on earth together with accounts of apparitions and the occurrence of spirits naturally are then invoked with long anecdotes from Pliny.

In many ways this book is an excellent summary of all of the diverse influences both Christian and pagan which came together during the late middle ages and early renaissance to form the magical tradition of the west. It in fact is almost a bibliography of source books on magic and stories about demons, as well as being an insight into the attitude of the period towards magic.

Pictorius dwells at some length upon the different types of divination, all of which he attributes to the agency of the devil, and goes into detail about the different demons, distinguishing between northern and southern sublunar demons, criminatores *and* exploratores, *and* tentatores *and* insidiatores *(who accompany each man as his evil genius). Pictorius' armory against spirits is very traditional and includes, the*

name of Jesus, fire, the sword, contumelies, suffumigations, the bell and even the shaking of keys and clash of arms!

Unfortunately Pictorius took a very strong line against witches and would have them all put to death, not so much for their non-Christian or malefic activities, but for having carnal intercourse with spirits, which Pictorius thought were both fertile and potent!

Johannes Weir, Agrippa's pupil already mentioned above, spoke rather slightingly of Pictorius' 'jejune writing... concerning sublunar matters'. It may be that the publication of this work by Pictorius with the alleged Fourth Book *by his master prompted Weir to deny the authenticity of the latter.*

V.Of Astronomical Geomancy–*Gerard Cremonensis(1114-87)*

Gerard of Cremona was pehaps one of the greatest translators of the twelfth century having been responsible for translating into Latin the Almagest *of Ptolemy (the most influential book on astrology of the age) works by Aristotle, Euclid, Galen, Avicenna, and many more. Working at Toledo he is credited by his pupils with translating most of the Greek and Arabic texts available in the middle ages, a total of 71 different texts, some of immense size. Critics have suggested that our present text was translated by Gerard of Sabbionetta, a town near Cremona, but this seems unlikely.*

The Astronomical Geomancy *offers a different system of geomancy to that outlined by Agrippa in the first treatise in this volume. Although the points are generated in the same manner, the figures are immediately translated into their planetary or zodiacal equivalents and placed into a horoscope.*

The bulk of the treatise is devoted to questions of the different astrological Houses and their intepretation according to the geomantically generated planets and signs occupying that house.

VI. Of Magick – *Arbatel*

This small treatise on the magic of the ancients was issued at Basel in 1575 as Arbatel, De Magia Veterum. *Despite the fact that the word Arbatel is also printed in Hebrew, it is obvious that the author was a Christian, by the liberal sprinkling of pious sentiments and Biblical quotes. Because of*

references in the 30th and 31st Aphorisms to obscure details of Italian history, the author may have been from that country, perhaps even a Neapolitan magistrate. The word 'Arbatel' however, is probably not an assumed name, but that of a revelatory angel of one of the four quarters.

This book supposedly contains nine 'tomes'. The first 'tome' containing 49 Aphorisms upon the general precepts of magic, forms the introduction or Isagoge, *and is the only part included in the edition of 1575 or its present translation.*

However the preface to the book claims eight more, of which none appear to be extant.

Although it is likely that the first 'tome' was the only one actually written it more than once overlaps with what should have followed.

For example the 16th Aphorism concerns itself with the 7 Olympic Spirits and their Provinces. (In the text the number of Provinces is put at 186 of which 32 are ruled by Bethor. This is probably a misprint for 196 and 42 respectively, for with the later arrangement each Olympic spirit rules 7 less Provinces than its predecessor). Each Olympic Spirit is said to govern an epoch of 490 years (of which the current governing spirit is Ophiel). Each is also attributed various planetary correspondences, a sigil, a list of powers, and an enumeration of the legions of spirits under their command.

It is interesting to note that a recently published grimoire called The Secret Grimoire of Turiel *by Marius Malchus which was supposedly discovered in Las Palmas in 1927, as a latin manuscript dated 1518, appears to be derived from this Aphorism with additional details drawn from other parts of this volume.*

Translation

This translation is the first English translation of this collection of six treatises. A. E. Waite (who was only too happy to criticize the scholarship of other translators) gave Robert Turner's work the highest accolade when he wrote: 'I shall depart from my usual custom of translating at first hand, and make use..of the version of Robert Turner, which is quite faithful and has, moreover, the pleasant flavour of antiquity'. The translation was published in 1655 just one year before

his translation of Paracelsus' work Of the Supreme Mysteries of Nature *which is published as* The Archidoxes of Magic, *Volume 2 of the Source Works of Mediaeval and Renaissance Magic series.*

Turner's contribution to the spread of magical knowledge in the vernacular in the seventeenth century England is considerable as he made some of the best occult writings of the time generally available.

Agrippa's Three Books of Occult Philosophy *were also translated by Robert Turner, but to date have not been reprinted except for a 'modernised' version of the first volume only, which was issued by Willis Whitehead in 1897, and has been subsequently reprinted several times. It was erroneously titled to give the impression that it contained all three books. In fact it contains only the first book which is concerned mainly with 'natural' or sympathetic magic. The two other volumes which deal more closely with correspondences, the Qabalah, invocation, and evocation have not in fact been reprinted in English since Turner's original translation. It is hoped to issue all three as Volume 3 in the present series.*

Turner felt obliged to defend magic in terms of his own period, using Biblical and Classical quotations, and to point out the difference between malefici *or* venefici *(the sorcerers or poisoners who relied for the most part on low cunning, fear and poison) and the committed student of 'natural philosophy' for whom the gates of experimental science were just beginning to open. The latter took all of nature, including that which seemed beyond nature, or supernatural, as his territory: he could be equally interested in spirits or in the refractive and image projecting properties of glass lenses (as was Dr. John Dee), and feel that both fields were equally within his area of study, or if you prefer, equally outside his range of scientific certainty: both were to him still miraculous.*

Today, only spirits remain miraculous, the fabulous 'burning glas' long since having been accommodated within the realms of the known. But today opinion is in a sense less open to experiment, less honest, and less open minded than in the late Renaissance. For the idea of spirits is no longer open to dispute: it has simply been dumped on the scrap heap.

However, since the beginning of the last century an insidious

phenomena has begun to grow up within magic itself, a phenomena roughly equivalent to Turner's seventeenth century attempts to make magic acceptable in the eyes of his religiously minded contemporaries. In some ways this modern growth is an extension of the religiously orientated defence of magic, except that it is in fact a scientifically orientated defence, as there has always been a compulsion by apologists to bend their argument into a contemporary mould.

Magic is basically the science and art of causing change to occur in conformity with Will, through spiritual agencies which have been evoked or invoked from either the microcosm (man's own normally subconscious wellsprings of power) or the macrocosm (the universe). This definition also includes the 'magical technologies' such as the various forms of divination which are necessary adjuncts to the above. It is the loss of the latter half (macrocosmic part) of the definition, which has allowed modern apologists for magic to hint that the changes are all *internal and psychological, aimed at improving the interior man and enabling him to transcend his limitations of personality and achieve enlightenment. The early stages of this phenomena can easily be explained away in terms of Jungian psychology – the pursuit of integration; the latter stages can be explained by invoking religious and mystical precedents, thereby avoiding the essence of magic as it was worked prior to the nineteenth century.*

This is not to say that there is not a great deal of value in a Jungian or Reichian approach to magic, just that it leaves a proportion of magic unaccounted for.

One might say that magic has developed over the last couple of centuries, but how can a subject develop which narrows its focus so far as to throw out the bulk of its theory (for the belief in external entities was a central *belief) without actually improving on its techniques?*

It is for this reason that this book and others in the same series are being republished, to bring forward some of the best thought in the field, before it is smothered by a mass of 'scientific' rationalisation, just as oppressive in its own way as religious bias.

– Stephen Skinner
London, March 1978

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The PREFACE
To the unprejudiced Reader.

AS the fall of man made himſelfe and all other creatures ſubject to vanity; ſo, by reaſon thereof, the moſt noble and excellent Arts wherewith the Rational ſoul was indued, are by the ruſty canker of Time brought unto Corruption. For Magick it ſelfe, which the ancients did ſo divinely contemplate, is ſcandalized with bearing the badg of all diabolical ſorceries: which Art (ſaith *Mirandula*) *Pauci intelligunt, multi reprehendunt, & ſicut canes ignotos ſemper allatrant:* Few underſtand, many reprehend, and as dogges barke at thoſe they know not: ſo doe many condemne and hate the things they underſtand not. Many men there are, that abhor the very name and word *Magus*, becauſe of *Simon Magus*, who being indeed not *Magus*, but *Goes*, that is, familiar with evill Spirits, uſurped that Title. But Magicke and Witchcraft are far differing Sciences; whereof *Pliny* being ignorant, ſcoffeth thereat: for *Nero* (ſaith *Pliny*) who had the moſt excellent Magicians of the Eaſt ſent him by *Tyridates* king of *Armenia*, who held that kingdome by him, found the Art after long ſtudy and labour altogether ridiculous. Now Witchcraft and Sorcery, are workes done meerely by the devill, which with reſpect unto ſome covenant made with man, he acteth by men his inſtruments, to accompliſh his evill ends: of theſe, the hiſtories of all ages, people and countries, as alſo the holy Scriptures, afford us ſundry examples.

Plin. lib. 30. Nat. Hiſt.

But *Magus* is a Perſian word primitively, whereby

is expreſt ſuch a one as is altogether converſant in things divine; and as *Plato* affirmeth, the art of Magick is the art of worſhipping God: and the Perſians called their gods Μαγοὺς· hence *Apollonius* ſaith, that *Magus* is either ὁ κατὰ φύσιν Θεὸς, or θεραπευτὴς Θεῶν· that is, that *Magus* is a name ſometime of him that is a god by nature, & ſomtimes of him that is in the ſervice of God: in which latter ſence it is taken in *Matth.*2.1,2. when the wiſe men came to worſhip Jeſus, and this is the firſt and higheſt kinde, which is called divine Magick; and theſe the Latines did intitle *ſapientes*, or wiſe men: for the feare and worſhip of God, is the beginning of knowledge. Theſe wiſe-men the Greeks call *Philoſophers*; and amongſt the Egyptians they were termed *Prieſts*: the Hebrews termed them *Cabaliſtos*, Prophets, Scribes and Phariſees; and amongſt the Babylonians they were differenced by the name of *Caldeans*; & by the Perſians they were called *Magicians*: and one ſpeaking of *Soſthenes*, one of the ancient Magicians, uſeth theſe words: *Et verum Deum merita majeſtate proſequitur, & angelos miniſtros Dei, ſed veri ejus venerationi novit aſſiſtere; idem dæmonas prodit terrenos, Vagos, humanitatis inimicos*; *Soſthenes* aſcribeth the due Majeſty to the true God, & acknowledgeth that his Angels are miniſters and meſſengers which attend the worſhip of the true God; he alſo hath delivered, that there are devils earthly and wandring, and enemies to mankind.

So that the word *Magus* of it ſelf imports a Contemplator of divine & heavenly Sciences; but under the name of *Magick*, are all unlawful Arts comprehended; as Necromancy and Witchcraft, and ſuch Arts which are effected by combination with the devil, and whereof he is a party.

These Witches and Necromancers are alſo called *Malefici* or *venefici*; ſorcerers or poiſoners; of which name witches are rightly called, who without the Art of Magicke do indeed uſe the helpe of the devill himſelfe to do miſchiefe; practiſing to mix the powder of dead bodies with other things by the help of the devill prepared; and at other times to make pictures of wax, clay; or otherwiſe (as it were *ſacramentaliter*) to effect thoſe things which the devil by other means bringeth to paſs. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magick, having chiefly ſought, as the maner of all impoſtures is, to counterfeit the higheſt and moſt noble part of it.

A ſecond kind of Magick is Aſtrologie, which judgeth of the events of things to come, natural and humane, by the motions and influences of the ſtars upon theſe lower elements, by them obſerv'd & underſtood.

Philo Judæus affirmeth, that by this part of Magick or Aſtrologie, together with the motions of the Stars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea*, *Qui Contemplatione Creaturarum, cognovit Creatorem* (ſaith *Damaſcen*) who knew the Creator by the contemplation of the creature. *Joſephus* reporteth of *Abraham*, that he inſtructed the Egyptians in Arithmetick and Aſtronomy; who before *Abraham*'s coming unto them, knew none of theſe Sciences.

Abraham ſanctitate & ſapientia omnium præſtantiſſimus, primum Caldæos, deinde Phœnices, demum Egyptios Sacerdotes, Aſtrologia & Divina docuerit. *Abraham* the holieſt and wiſeſt of men, did firſt teach the Calde-

ans

ans,then the Phœnicians,laſtly the Egyptian Prieſts, Aſtrologie and Divine knowledge.

Without doubt, *Hermes Triſmegiſtus*, that divine Magician and Philoſopher, who (as ſome ſay) lived long before *Noah*,attained to much Divine knowledg of the Creator through the ſtudie of Magick and Aſtrologie ; as his Writings, to this day extant among us, teſtifie.

The third kinde of Magick containeth the whole Philoſophy of Nature ; which bringeth to light the inmoſt vertues, and extracteth them out of Natures hidden boſome to humane uſe: *Virtutes in centro centri latentes* ; Vertues hidden in the centre of the Centre, according to the Chymiſts : of this ſort were *Albertus*, *Arnoldus de villa nova*,*Raymond*,*Bacon*, and others, *&c.*

The Magick theſe men profeſs'd,is thus defined.*Magia eſt connexio a viro ſapiente agentium per naturam cum patientibus,ſibi, congruenter reſpondentibus, ut inde opera prodeant, non ſine eorum admiratione qui cauſam ignorant.* Magick is the connexion of natural agents and patients, anſwerable each to other, wrought by a wiſe man,to the bringing forth of ſuch effects as are wonderful to thoſe that know not their cauſes.

In all theſe, *Zoroaſter* was well learned, eſpecially in the firſt and the higheſt : for in his Oracles he confeſſeth God to be the firſt and the higheſt ; he believeth of the Trinity, which he would not inveſtigate by any natural knowledge : he ſpeaketh of Angels, and of Paradiſe ; approveth the immortality of the ſoul ; teacheth Truth, Faith, Hope, and Love, diſcourſing of the abſtinence and charity of the *Magi*.

Of

Of this *Zoroaster*, *Eusebius* in the Theologie of the Phœnicians, using *Zoroaster*'s own words: *Hæc ad verbum scribit* (saith *Eusebius*) *Deus primus, incorruptibilium, sempiternus, ingenitus, expers partium, sibiipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater juris, sine doctrina justitiam perdoctus, natura perfectus, sapiens, sacræ naturæ unicus inventor, &c.* Thus saith *Zoroaster*, word for word: God the first, incorruptible, everlasting, unbegotten, without parts, most like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, the onely inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres*, a studious observer and expounder of divine things; and the Art it self is none other *quam Naturalis Philosophiæ absoluta consummatio*, then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, of good with evil, of falshood with truth, of corruption with purity. The good, the truth, the purity, in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did forbear to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the Image of *Baal*, *Dagon*, *Astaroth*, *Chemosh*, *Jupiter*, *Apollo*, and the like.

Neither did the abuse of Astrology terrifie *Abraham*, (if we believe the most ancient and religious Writers) from observing the motions and natures of the heavenly bodies. Neither can it dehort wise and learned

men in these days from attributing those vertues, influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtrectations against this, from the malicious prejudiced man, and the lazie affecters of Ignorance, of whom this age swarms: but the voice and sound of the Snake and the Goose is all one. But our stomacks are not now so queazie and tender, after so long time feeding upon solid Divinity, nor we so umbragious and starling, having been so long enlightned in Gods path, that we should relapse into that childish Age, in which *Aristotles* Metaphysicks, in a Councel in *France*, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of *Tabaus*, *Qui litigant, sint ambo in conspectu tuo mali & rei.* And if there be any scandal in this enterprise of mine, it is taken, not given. And this comfort I have in that Axiome of *Trismegistus*, *Qui pius est, summe philosophatur.* And therefore I present it without disguise, and object it to all of candor and indifferencie: and of Readers, of whom there be four sorts, as one observes: Spunges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely. Some there are of the last sort, and to them I present this *Occult Philosophy*, knowing that they may reap good thereby. And they who are severe against it, they shall pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of *Ennodius* that it is the nature of Self-wickedness, to think that of others, which themselves deserve. And it is all the comfort which the guilty have, Not to find any innocent. But that amongst others this may find some acceptation, is the desire of

London, ult. *Aug.* 1654. *R. Turner.*

To his ſpecial friend Mr. *R. Turner*, on his judicious Tranſlation of *Corn. Agrippa*.

AS one that juſt out of a Trance appears,
Amaz'd with ſtranger ſights, whoſe ſecret fears
Are ſcarcely paſt, but doubtful whether he
May credit's eyes, remaineth ſtedfaſtly
Fix'd on thoſe objects; juſt like him I ſtand,
Rapt in amazement to behold that can
By art come neer the gods, that far excel
The Angels that in thoſe bright Spheres do dwell.
Behold Agrippa *mounting th' lofty skies,*
Talking with gods; and then anon he pries
Int' earths deep cabinet, as t' Mercury,
All kindes of Spirits willing ſubjects be,
And more then this his book ſupplies: but we
Blinde mortals, no ways could be led to ſee
That light without a taper: then thou to us
Muſt be Agrippa *and an* Oedipus.
Agrippa *once again appears, by thee*
Pull'd out o' th' aſhes of Antiquity.
Let ſquint-ey'd envie pine away, whilſt thou
Wear'ſt crowns of Praiſe on thy deſerving brow.

I.P.B. Cantabrigiæ.

To his ingenious friend Mr. *Turner*, upon his Tranſlation.

THrice-noble Soul! renown'd Epitome
Of Learning and Occult Philoſophie;
That unknown Geomancie doſt impart,
With profound Secrets of that abſtruſe Art!
T' expound Natural Magick is thy task;
Not hell-born Necromancie to unmask;
Expoſing Myſteries to publike view,
That heretofore were known to very few.
Thou doſt not keep thy Knowledge to thy ſelf,
(As baſe-covetous Miſers do their pelf;
Whoſe numerous bags of ruſt-eaten gold,
Profits none, till themſelves are laid in mold)
But ſtudious of Publike good, doſt make
All of th' fruits of thy labours to partake.
Therefore if ſome captious Critick blame
Thy Writings, ſurely then his judgement's lame.
Art hath no hater but an empty pate,
Which can far better carp, then imitate.
Nay Zoilus *or* Momus *will not dare*
Blame thy Tranſlation, without compare
Excellent. So that if an hundred tongues
Dame Nature had beſtow'd and brazen lungs;
Yet rightly to ebuccinate thy praiſes,
I ſhould want ſtrength, as well as polite phraſes.
But if the gods will grant what I do crave,
Then Enoch's *Tranſlation ſhalt thou have.*

W.P. S. John's *Cambr.*

To his friend the Author, on this his Translation.

WHat, not a Sibyl or Caſſandra *left?*
Apollo *ceas'd? Has ſharp-fang'd Time bereft*
Us of the Oracles? Is Dodan's *grove*
Cut down? Does ne'er a word proceed from Jove
Into the ears of mortals that inherit
Tireſias *ſoul, or the great* Calcha's *ſpirit?*
What is become o' th' Augurs *that foretold*
Nature's intents? Are th' Magi *dead, that could*
Tell what was done in every Sphere? Shall we
Not know what's done in the remot'ſt Country
Without great travel? Can't we belowe deſcry
The minde o' th' gods above? All's done by thee,
Agrippa; *all their Arts lie couch'd in thee.*
Th' Art that before in divers heads did lie,
Is now collect int' one Monopoly.
But all's in vain; we lack'd an Oedipus,
Who ſhould interpret's meaning unto us:
This thou effect'ſt with ſuch dexterity,
Adding perhaps what th' Author ne'er did ſee;
That we may ſay, Thou doſt the Art renew:
To thee the greater half of th' praiſe is due.

J. B. *Cantabrigiæ.*

To the Author, on his Translation of Cornelius Agrippa.

PAllas *of Learning th' art, if Goddess nam'd;*
Which Prototype thy knowledge hath explain'd;
Which Nature also striving to combine,
Science and Learning, in this Form of thine,
To us not darkly, but doth clearly shew
Knowledge of Mysteries as the shrine in you.
By thy permission 'tis, we have access
Into Geomancy; which yet, unless
Thou hadst unmask'd, a mystery 't had lain,
A task too hard for mortals to explain.
Which since thou hast from the Lethæan *floods*
Preserv'd, we'll consecrate the Lawrel buds
To thee: (Phœbus *dismissed) thine shall be*
The Oracle, to which all men shall flee
In time of danger; thy predictions shall,
To whatsoever thou command'st, inthral
Our willing hearts; yea, thou shalt be
Sole Prophet, we obedient to thee.

J. R.

To

To the Author, on his Translation of Cornelius Agrippa.

Doth Phœbus *cease to answer t' our demands?*
Or will he not accept at mortals hands
A sad Bidental? And is Sibyls *cave*
Inhabitable? Or may Tiresias *have*
No successor nor rival? How shall we
Then Oedipus *to th' world direct? If he*
Do Incest adde to Parricide, th' are dumb,
That could predict what things should surely come:
And they are silent that knew when t' apply
T' our body Politick Purge and Phlebotomy.
How will bold thieves our treasures rob, who shall
Lost goods regain, or by his Charms recal
The nocent? Th' Art is by thee repriv'd:
In thee the Magi *seem to be reviv'd.*
Phœbus *is not brain-sick,* Joves *doves not dead,*
Th' Oracles not ceas'd: Agrippa's *bed*
(Like the Arabian birds self builded nest,
Which first her Urn proves, then her quickning rest
Hath thee produc'd more then his equal sure,
Else had this Art as yet remain'd obscure,
A miracle to vulgars, well known to none,
Scarce read by deepest apprehension.
Then I'll conclude Since thou dost him explain,
That th' younger brother hath the better brain.

John Tomlinson,
of St. John's *in* Cambridge.

To

To his good friend the Author, on his Translation of Occult Philosophy and Geomancie.

Most noble undertakings! as if Art
And Prudence should a bargain make, t' impart
Refulgent lustres: you send forth a ray
Which noblest Patrons never could display.
Well may Diana *love you and inspire*
Your noblest Genius with cœlestial fire,
Whose sparkling Fancie with more power can quell,
And sooner conquer, then a Magick Spell.
The Author thought not, (when he pen'd the Book)
To be surmounted by a higher look,
Or be o'ertopt b' a more triumphant strein,
Which should exalt his then-most pleasant vein.
But seeing that a later progeny
Hath snatch'd his honour from obscurity,
Both shall revive, and make Spectators know
The best deservers of the Lawrel bow.
Nature and Art here strive, the victory
To get: and though to yeeld he doth deny,
Th' hast got the start: though he triumph in praise,
Yet may his Ivie wait upon your Bays.

M. S.
Cantabrigiæ.

To

To the Author, on this his ingenious Translation of Cornelius Agrippa.

What is't I view? Agrippa *made to wear*
An English habit? Sure 'tis something rare.
Or are his Romane garments, by thy Wit,
Translated to an English garb so fit
T' illustrate him? for that thou hast, we see,
Enlightned his obscure Philosophie;
And that which did so intricate remain,
Thou hast expos'd to ev'ry vulgar brain.
If then thy beams through such dark works shine clear,
How splendent will they in thine own appear!
Then go thou on, brave soul, to spread such rays
Of Learning through the world, may speak thy praise.
And fear no Criticks: for thou, by a Spell,
Canst force their tongues within their teeth to dwell.

Jo. Tabor,
of St. John's *in* Cambridge.

To

Henry Cornelius Agrippa, *of Geomancy.*

GEOMANCY is an Art of Divination, whereby the judgement may be rendred by lot, or destiny, to every question of every thing whatsoever, but the Art hereof consisteth especially in certain points whereof certain figures are deducted according to the reason or rule of equality or inequality, likenesse or unlikenesse; which Figures are also reduced to the Cœlestiall Figures, assuming their natures and proprieties, according to the course and forms of the Signes and Planets; notwithstanding this in the first place we are to consider, that whereas this kinde of Art can declare or shew forth nothing of verity, unless it shall be radicall in some sublime vertue, and this the Authours of this Science have demonstrated to be two-fold: the one whereof consists in Religion and Ceremonies; and therefore they will have the Projectings of the points of this Art to bee made with signes in the Earth, wherefore this Art is appropriated to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water: Then whereas they judged the hand of the Projector or Worker to be most powerfully moved, and directed to the terrestriall spirits; and therefore they first used certaine holy incantations and

deprecations, with other rites and obſervations, provoking and alluring ſpirits of this nature hereunto.

Another power there is that doth direct and rule this Lot or Fortune, which is in the very ſoule it ſelfe of the Projector, when he is carried to this work with ſome great egreſſe of his owne deſire, for this Art hath a naturall obedience to the ſoule it ſelfe, and of neceſſity hath efficacy and is moved to that which the ſoule it ſelf deſires, and this way is by far more true and pure; neither matters it where or how theſe points are projected; therefore this Art hath the ſame Radix with the Art of Aſtrologicall Queſtions: which alſo can no otherwiſe bee verified, unleſſe with a conſtant and exceſſive affection of the Querent himſelfe: Now then that wee may proceed to the Praxis of this Art; firſt it is to be knowne, that all Figures upon which this whole Art is founded are onely ſixteen, as in this following Table you ſhall ſee noted, with their names.

The

The greater Fortune. * * * * * *	*The lesser Fortune.* * * * * * *	*Solis.* ☉
Via. * * * *	*Populus.* * * * * * * * *	*Lunæ.* ☽
Acquisitio. * * * * * *	*Lætitia.* * * * * * * *	*Jovis.* ♃
Puella. * * * * *	*Amissio.* * * * * * *	*Veneris.* ♀
Conjunctio. * * * * * *	*Albus.* * * * * * * *	*Mercurii.* ☿
Puer. * * * * *	*Rubeus.* * * * * * * *	*Martis.* ♂
Carcer. * * * * * *	*Tristitia.* * * * * * * *	*Saturni.* ♄
☊ *Dragons head.* * * * * *	☋ *Dragons taile.* * * * * *	

Now

Now we proceed to declare with what Planets these Figures are distributed; for hereupon all the propriety and nature of Figures and the judgement of the whole Art dependeth: Therefore the greater and lesser Fortune are ascribed to the Sun; but the first or greater Fortune is when the Sun is diurnall, and posited in his dignities; the other, or lesser Fortune is when the Sun is nocturnall, or placed in lesse dignities: *Via,* and *Populus* (that is, the Way, and People) are referred to the Moone; the first from her beginning and encreasing, the second from her full light and quarter decreasing; *Acquisitio;* and *Lætitia* (which is Gaine, Profit; Joy and Gladness) are of *Jupiter:* But the first hath *Jupiter* the greater Fortune. the second the lesse, but without detriment: *Puella,* and *Amissio* are of *Venus;* the first fortunate, the other (as it were) retrograde, or combust: *Conjunctio* and *Albus* are both Figures of *Mercury,* and are both good; but the first the more Fortunate: *Puer,* and *Rubeus* are Figures ascribed to *Mars;* the first whereof hath *Mars* benevolent, the second malevolent: *Carcer,* and *Tristitia* are both Figures of *Saturn* and both evill; but the first of the greater detriment: the Dragons head, and Dragons tayle doe follow their owne natures.

And these are the infallible comparisons of the Figures, and from these wee may easily discerne the equality of their signes; therefore the greater and lesser Fortunes have the signes of *Leo,* which is the House of the Sun: *Via* and *Populus* have the signe of *Cancer,* which is the House of the Moone: *Acquisitio* hath for his signe *Pisces;* and *Lætitia Sagitary,* which are both the Houses of *Jupiter:* *Puella* hath the signe of *Taurus,* and *Amissio* of *Libra,* which are the Houses of *Venus:* *Conjunctio* hath for its signe *Virgo,* and *Albus* the signe *Gemini,* the Houses of *Mercury:* *Puella* and *Rubeus* have for their signe *Scorpio,* the House of *Mars:* *Carcer* hath the signe *Capricorne,* and *Tristitia Aquary,* the Houses of *Saturne:* The Dragons head and taile are thus divided, the head to *Capricorne,* and the Dragons taile adhereth to *Scorpio;* and from hence you may easily obtaine the triplicities of these signs after the manner of the triplicities of the signes of the Zodiack: *Puer* therefore, both Fortunes, and *Lætitia* do govern the fiery triplicity; *Puella, Conjunctio, Carcer,* and the Dragons head the earthly

earthly triplicity: *Albus*, *Amitia*, and *Tristitia*, doe make the Airy triplicity: and *Via, Populus*, and *Rubeus*, with the Dragons taile, and *Acquisitio* do rule the watry triplicity, and this order is taken according to the course or manner of the signes.

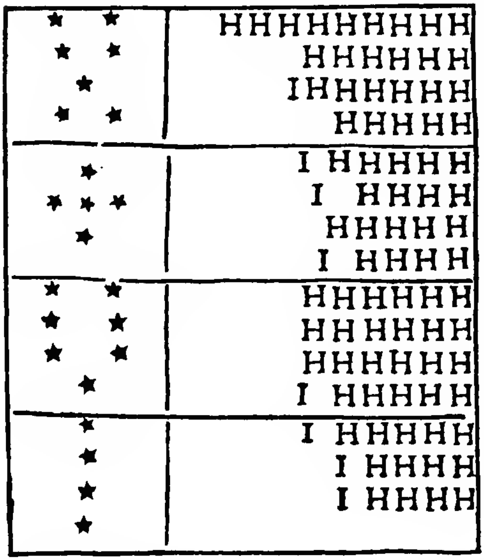
But if any one will constitute these triplicities according to the natures of the Planets, and Figures themselves, let him observe this Rule, that *Fortuna major*, *Rubeus*, *Puer*, and *Amissio* doe make the fiery triplicity: *Fortuna minor*, *Puella*, *Lætitia*, and *Conjunctio* triplicity of the Ayre: *Acquisitio*, the Dragons taile, *Via*, and *Populus* doe governe the watry triplicity; and the earthly triplicity is ruled by *Carcer*, *Tristitia*, *Albus*, and the Dragons head. And this way is rather to be observed then the first which we have set forth; because it is constituted according to the Rule and manner of the signes.

This order is also far more true and rationall then that which vulgarly is used, which is described after this manner: of the Fiery triplicity are, *Cauda*, *Fortuna minor*, *Amissio*, and *Rubeus*: of the Airy triplicity are, *Acquisitio*, *Lætitia*, *Puer*, and *Conjunctio*: of the watry triplicity are, *Populus*, *Via*, *Albus*, and *Puella*: And *Caput*, *Fortuna major*, *Carcer*, and *Tristitia* are of the earthly triplicity.

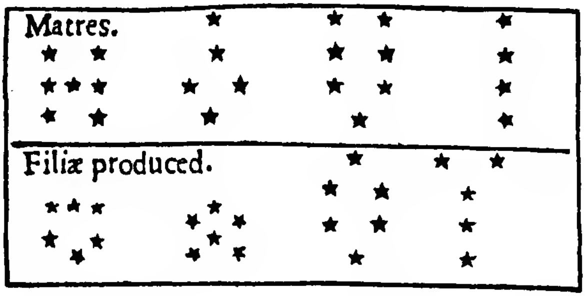
They doe likewise distribute these Figures to the twelve signes of the Zodiack, after this manner, *Acquisitio* is given to *Aries*; *Fortuna*, both *major* and *minor* to *Taurus*; *Lætitia* to the signe *Gemini*; *Puella* and *Rubeus* to *Cancer*; *Albus* is assigned to *Leo*, *Via* to *Virgo*; the Dragons head, and *Conjunctio* to *Libra*; *Puer* is submitted to *Scorpio*; *Tristitia* and *Amissio* are assigned to *Sagitary*; the Dragons taile to *Capricorne*; *Populus* to *Aquarius*; and *Carcer* is assigned the signe *Pisces*.

And now we come to speake of the manner of projecting or setting downe these Figures, which is thus; that we set downe the points according to their course in four lines, from the right hand towards the left, and this in foure courses: There will therefore result unto us foure Figures made in foure severall lines, according to the even or uneven marking every severall line; which foure Figures are wont to be called *Matres*: which doe bring forth the rest, filling up and compleating the whole Figure of Judgement,

an example whereof you may ſee heere following.



Of theſe foure *Matres* are alſo produced foure other ſecondary Figures, which they call *Filiæ*, or Succedents, which are gathered together after this manner; that is to ſay, by making the foure *Matres* according to their order, placing them by courſe one after another ⁎ ⁎; then that which ſhall reſult out of every line, maketh the Figure of *Filiæ*, the order whereof is by diſcending from the ſuperior points through both *mediums* to the loweſt: as in this example.

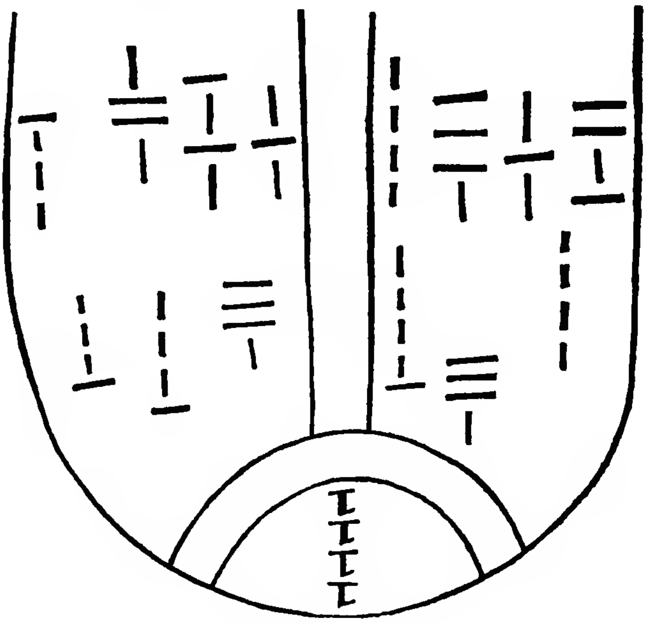


And

And these 8 Figures do make 8 Houses of Heaven, after this manner, by placing the Figures from the left hand towards the right: as the foure *Matres* do make the foure first Houses, so the foure *Filiæ* doe make the foure following Houses, which are the fift, sixt, seaventh, and eighth: and the rest of the Houses are found after this manner; that is to say, out of the first and second is derived the ninth; out of the third and fourth the tenth; out of the fifth and sixth the eleventh; and out of the seventh and eighth the twelfth: By the combination or joyning together of two Figures according to the rule of the even or uneven number in the remaining points of each Figure. After the same manner there are produced out of the last foure Figures; that is to say, of the ninth, tenth, eleventh, and twelfth, two Figures which they call *Coadjutrices*, or *Testes*; out of which two is also one constituted, which is called the Index of the whole Figure, or thing Quesited: as appeareth in this example following.

A Theme of Geomancy.

Filiæ. Matres.



And

And this which we have declared is the common manner obſerved by Geomancers, which we do not altogether reject neither extoll; therefore this is alſo to be conſidered in our judgements: Now therefore I ſhall give unto you the true Figure of Geomancy, according to the right conſtitution of Aſtrologicall reaſon, which is thus.

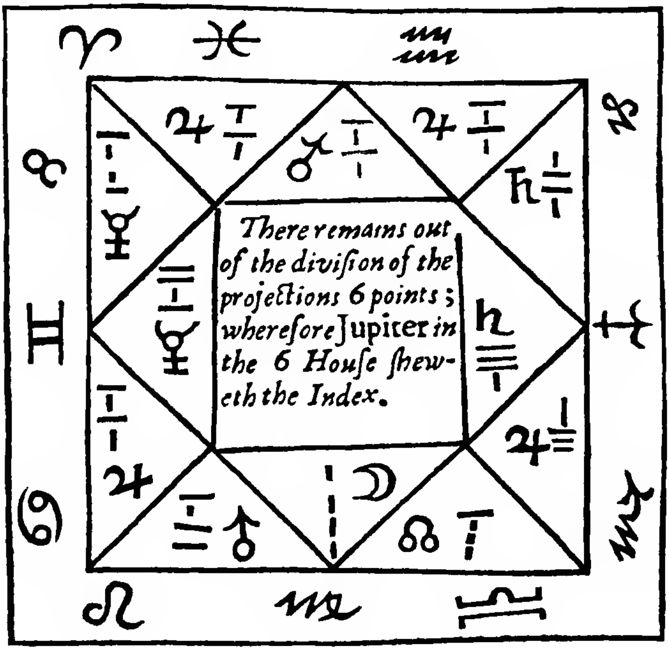
As the former *Matres* doe make the foure Angles of an Houſe, the firſt maketh the firſt Angle, the ſecond the ſecond Angle, the third maketh the third Angle, and the fourth the fourth Angle; ſo the foure *Filiæ* ariſing from the *Matres*, doe conſtitute the foure ſuccedent Houſes; the firſt maketh the ſecond Houſe, the ſecond the eleventh, the third the eighth, and the fourth maketh the firſt Houſe: the reſt of the Houſes, which are Cadents are to be calculated according to the Rule of their triplicity; that is to ſay, by making the ninth out of the fourth and fifth, and the ſixth out of the tenth and ſecond, of the ſeventh, and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole Figure of true judgement conſtituted according to true and efficatious reaſons, whereby I ſhal ſhew how you ſhall compleat it: the Figure which ſhall bee in the firſt Houſe ſhall give you the ſigne aſcending, which the firſt Figure ſheweth; which being done, you ſhall attribute their ſignes to the reſt of their Houſes, according to the order of the ſignes: then in every Houſe you ſhall note the Planets according to the nature of the Figure: then from all theſe you ſhall build your judgement according to the ſignification of the Planets in the ſignes and Houſes wherein they ſhall be found, and according to their aſpects among themſelves, and to the place of the querent and thing quoſited; and you ſhall judge according to the natures of the ſignes aſcending in their Houſes, and according to the natures and proprieties of the Figures which they have placed in the ſeverall Houſes, and according to the commiſture of other Figures aſpecting them: The Index of the Figure which the Geomancers for the moſt part have made, how it is found in the former Figure.

But here we ſhal give you the ſecret of the whole Art, to find out the Index in the ſubſequent Figure, which is thus: that you number all the points which are contained in the lines of the projections,

and

and this you ſhall divide by twelve: and that which remaineth project from the Aſcendent by the ſeveral Houſes, and upon which Houſe there falleth a final unity, that Figure giveth you a competent Judgement of the thing queſited; and this together with the ſignifications of the Judgements aforeſaid. But if on either part they ſhall be equal, or ambiguous, then the Index alone ſhall certifie you of the thing queſited. The Example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what Houſe a Queſtion doth appertain. Then, what every Figure doth ſhew or ſignifie concerning all Queſtions in every Houſe.

Firſt therefore we ſhall handle the ſignifications of the Houſes; which are theſe.

The firſt Houſe ſheweth the perſon of the Querent, as

often as a Queſtion ſhall be propoſed concerning himſelf of his own matters,or any thing appertaining to him. And this Houſe declareth the Judgement of the life, form, ſtate, condition, habit, diſpoſition, form and figure, and of the colour of men. The ſecond Houſe containeth the Judgement of ſubſtance, riches, poverty, gain and loſs, good fortune and evil fortune: and of accidents in ſubſtance; as theft, loſs or negligence. The third Houſe ſignifieth brethren, ſiſters, and Collaterals in blood: It judgeth of ſmall journeys, and fidelities of men. The fourth Houſe ſignifies fathers and grandfathers, patrimony and inheritance, poſſeſſions, buildings, fields, treaſure, and things hidden: It giveth alſo the deſcription of thoſe who want any thing by theft, loſing, or negligence. The fifth Houſe giveth judgement of Legats, Meſſengers, Rumours, News; of Honour, and of accidents after death: and of Queſtions that may be propounded concerning women with childe, or creatures pregnant. The ſixth Houſe giveth Judgement of infirmities, and medicines; of familiars and ſervants;of cattel and domeſtick animals. The ſeventh Houſe ſignifies wedlock, whoredom,and fornication; rendreth Judgement of friends, ſtrifes, and controverſies; and of matters acted before Judges. The eighth hath ſignification of death, and of thoſe things which come by death of Legats, and hereditaments; of the dowry or portion of a wife. The ninth Houſe ſheweth journeys, faith, and conſtancie; dreams, divine Sciences, and Religion. The tenth Houſe hath ſignification of Honours, and of Magiſterial Offices. The eleventh Houſe ſignifies friends, and the ſubſtance of Princes. The twelfth Houſe ſignifies enemies,ſervants, impriſonment,and misfortune, and whatſoever evil can happen beſides death and ſickneſs, the Judgements whereof are to be required in the ſixth Houſe, and in the eighth.

It reſts now, that we ſhew you what every Figure before ſpoken of ſignifieth in theſe places; which we ſhall now unfold.

Fortuna

Fortuna major being found in the first House, giveth long life, and freeth from the molestation of Diseases: it demonstrateth a man to be noble, magnanimous, of good manners, mean of stature, complexion ruddy, hair curling, and his superiour members greater then his inferiour. In the second House, he signifies manifest riches and manifest gain, good fortune, and the gaining of any thing lost or mis-laid; the taking of a thief, and recovery of things stollen. In the third House, he signifies brethren and kinsmen, Nobles, and persons of good conversation; journeys to be prosperous and gainful with honour: it demonstrateth men to be faithful, and their friendship to be unfeigned. In the fourth House, he represents a father to be noble, and of good reputation, and known by many people: He enlargeth possessions in Cities, increaseth Patrimonies, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost. In the fifth House, he giveth joy by children, and causeth them to attain to great Honours: Embassages he rendereth prosperous; but they are purchased with pains, and prayers: He noteth rumours to be true: he bestoweth publike Honours, and causeth a man to be very famous after death: foresheweth a woman with childe to bring forth a man-childe. In the sixth House, he freeth from diseases; sheweth those that have infirmities shall in a short time recover; signifieth a Physitian to be faithful and honest to administer good Physick, of which there ought to be had no suspicion; houshold-servants and ministers to be faithful: and of animals, he chiefly signifies Horses. In the seventh House, he giveth a wife rich, honest, and of good manners; loving and pleasant: he overcometh strifes and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites. In the eighth House, if a Question be proposed of the death of any one, it signifies he shall live: the kinde of death he sheweth to be good and natural; an honest burial, and honourable Funerals: He foresheweth a wife to have a rich dowry, legacies and inheritance. In the ninth House, he signifies journeys to be pro-

The grea-ter For-tune.

ſperous; and by land on horſeback, rather then on foot, to be long, and not ſoon accompliſhed: He ſheweth the return of thoſe that are abſent; ſignifies men to be of good faith, and conſtant in their intentions; and religious; and that never change or alter their faith: Dreams he preſageth to be true; ſignifieth true and perfect Sciences. In the tenth Houſe, he foreſheweth great Honours, beſtoweth publike Offices, Magiſtracie, and Judgements; and honours in the Courts of Princes: ſignifieth Judges to be juſt, and not corrupted with gifts: bringeth a Cauſe to be eaſily and ſoon expedited: ſheweth Kings to be potent, fortunate, and victorious: denoteth Victory to be certain: ſignifieth a mother to be noble, and of long life. In the eleventh houſe, he ſignifies true friends, and profitable; a Prince rich and liberal; maketh a man fortunate, and beloved of his Prince. In the twelfth Houſe, if a Queſtion be propoſed of the quality of enemies, it demonſtrateth them to be potent and noble, and hardly to be reſiſted: But if a Queſtion ſhall be concerning any other condition or reſpect to the enemies, he will deliver from their treacheries. It ſignifieth faithful ſervants; reduceth fugitives; hath ſignification of animals, as horſes, lions, and bulls; freeth from impriſonments; and eminent dangers he either mitigateth or taketh away.

The leſſer Fortune. *Fortuna minor* in the firſt houſe, giveth long life, but incumbred with divers moleſtations and ſickneſſes: it ſignifieth a perſon of ſhort ſtature, a lean body, having a mold or mark in his forehead or right eye. In the ſecond Houſe, he ſignifies ſubſtance, and that to be conſumed with too much prodigality: hideth a thief; and a thing ſtoln is ſcarcely to be recovered, but with great labour. In the third Houſe, he cauſeth diſcord amongſt brethren and kinsfolks; threatneth danger to be in a journey, but eſcapeth it: rendreth men to be of good faith, but of cloſe and hidden mindes. In the fourth Houſe, he prejudiceth Patrimonies and Inheritances; concealeth treaſuries; and things loſt cannot be regained, but with great difficulty: He ſignifieth a father to be honeſt, but a ſpender of his eſtate through prodigality, leaving ſmall portions

tions to his children. *Fortuna minor* in the fifth House giveth few children; a woman with childe he signifies shall have a woman-childe ; signifies Embassages to be honourable, but little profitable ; raiseth to mean honours ; giveth a good fame after death, but not much divulged ; nor of lasting memory. In the sixth House, he signifies diseases, both Sanguine and Cholerick ; sheweth the sick person to be in great danger, but shall recover : signifies faithful servants, but slothful and unprofitable : And the same of other animals. In the seventh House, he giveth a wife of a good progenie descended ; but you shall be incumbred with many troubles with her : causeth love to be anxious & unconstant : prolongeth contentions, and maketh ones adversary to circumvent him with many cavillations ; but in process of time he giveth victory. In the eighth House, he sheweth the kind of death to be good and honest ; but obscure, or in a strange place, or pilgrimage : discovereth Legacies and Possessions ; but to be obtained with suit and difficulty : denoteth Funerals and Buryings to be obscure ; the portion of a wife to be hardly gotten, but easily spent. In the ninth House, he maketh journeys to be dangerous ; and a party absent slowly to return: causeth men to be occupied in offices of Religion: sheweth Sciences to be unaccomplished ; but keepeth constancy in faith and Religion. In the tenth House, he signifieth Kings and Princes to be potent ; but to gain their power with war and violence : banished men he sheweth shall soon return : it likewise discovereth Honors, great Offices and benefits ; but for which you shall continually labour and strive, and wherein you shall have no stable continuance : A Judge shall not favour you : Suits and contentions he prolongeth : A father and mother he sheweth shall soon die, and always to be affected with many diseases. In the eleventh House, he maketh many friends ; but such as are poor and unprofitable, and not able to relieve thy necessities : it ingratiates you with Princes, and giveth great hopes, but small gains ; neither long to continue in any benefice or offices bestowed by a Prince. In the twelfth House, he sheweth enemies to be

be crafty, ſubtil, and fraudulent, and ſtudying to circumvent you with many ſecret factions: ſignifies one in priſon to be long detained, but at length to be delivered: Animals he ſheweth to be unfruitful, and ſervants unprofitable; and the changes of fortune to be frequent, from good to evil, and from bad to good.

Way. *Via* in the firſt Houſe, beſtoweth a long and proſperous life; giveth ſignification of a ſtranger; lean of body, and tall of ſtature; fair of complexion, having a ſmall beard: a perſon liberal and pleaſant; but ſlowe, and little addicted to labour. In the ſecond, he increaſeth ſubſtance and riches; recovereth any thing that is ſtolen or loſt; but ſignifies the thief to be departed without the City. In the third, he multiplies brethren and kinsfolks; ſignifies continual journeys, and proſperous; men that are publikely known, honeſt, and of good converſation. *Via* in the fourth Houſe, ſignifies the father to be honeſt; increaſeth the Patrimony and Inheritance; produceth wealthy fields; ſheweth treaſure to be in the place enquired after; recovereth any thing loſt. In the fifth, he increaſeth the company of male-children; ſheweth a woman with childe to bring forth a male-childe; ſendeth Embaſſages to ſtrange and remote parts; increaſeth publike honours; ſignifieth an honeſt kinde of death, and to be known thorow many Provinces In the ſixth Houſe, *Via* preſerveth from ſickneſs; ſignifies the diſeaſed ſpeedily to recover · giveth profitable ſervants, and animals fruitful and profitable. In the ſeventh Houſe, he beſtoweth a wife fair and pleaſant, with whom you ſhall enjoy perpetual felicity: cauſeth ſtrifes and controverſies moſt ſpeedily to be determined; adverſaries to be eaſily overcome, and that ſhall willingly ſubmit their controverſies to the Arbitration of good men. In the eighth Houſe, he ſheweth the kinde of death to proceed from Phlegmatick diſeaſes; to be honeſt, and of good report: diſcovereth great Legacie, and rich Inheritances to be obtained by the dead: And if any one hath been reported to be dead, it ſheweth him to be alive. In the ninth Houſe, *Via* cauſeth long journeys by water, eſpe-

especially by Sea, and portendeth very great gains to be acquired thereby: he denoteth Priesthoods, and profits from Ecclesiastical employments; maketh men of good Religion, upright, and constant of faith: sheweth dreams to be true, whose signification shall suddenly appear: increaseth Philosophical and Grammatical Sciences, and those things which appertain to the instruction and bringing up of children. In the tenth House if *Via* be found, he maketh Kings and Princes happie and fortunate, and such as shall maintain continual peace with their Allies; and that they shall require amity and friendship amongst many Princes by their several Embassages: promoteth publike Honours, Offices, and Magistracie amongst the vulgar and common people; or about things pertaining to the water, journeys, or about gathering Taxes and Assesments: sheweth Judges to be just and merciful, and that shall quickly dispatch Causes depending before them: and denotes a mother to be of good repute, healthy, and of long life. In the eleventh House, he raiseth many wealthy friends, and acquireth faithful friends in forraign Provinces and Countries, and that shall willingly relieve him that requires them, with all help and diligence: It ingratiates persons with profit and trust amongst Princes, employing him in such Offices, as he shall be incumbred with continual travels. *Via* in the twelfth House, causeth many enemies, but such as of whom little hurt or danger is to be feared: signifies servants and animals to be profitable: whosoever is in prison, to be escaped, or speedily to be delivered from thence: and preserveth a man from the evil accidents of Fortune.

Populus being found in the first House, if a Question be propounded concerning that House, sheweth a mean life, of a middle age, but inconstant, with divers sicknesses, and various successes of Fortune: signifies a man of a middle stature, a gross body, well set in his members; perhaps some mold or mark about his left eye. But if a Question shall be propounded concerning the figure of a man, and to this figure if there be joyned any of the figures of *Saturn* or *Rubeus*, it sheweth the man to be monstrously deformed; and that deformity *People.*

formity he ſignifies to proceed from his birth: but if in the fifth Houſe, if he be encompaſſed with malevolent Aſpects, then that monſtrouſneſs is to come. In the ſecond Houſe, *Populus* ſheweth a mean ſubſtance, and that to be gotten with great difficulty: maketh a man alſo always ſenſible of laborious toyl: things ſtoln are never regained: what is loſt ſhall never be wholly recovered: that which is hidden ſhall not be found. But if the Queſtion be of a thief, it declareth him not yet to be fled away, but to lie lurking within the City. In the third Houſe, *Populus* raiſeth few friends, either of brethren or kindred: foreſheweth journeys, but with labour and trouble; notwithſtanding ſome profit may accrue by them: denotes a man unſtable in his faith, and cauſeth a man often to be deceived by his companions. In the fourth Houſe, it ſignifies a father to be ſickly, and of a laborious life, and his earthly poſſeſſions and inheritances to be taken away: ſheweth profit to be gained by water: ſheweth treaſure not to be hid; or if there be any hidden, that it ſhall not be found: A patrimony to be preſerved with great labour. In the fifth Houſe, he ſheweth no honeſt Meſſages, but either. maketh the meſſengers to be Porters, or publike Carryers: he divulgeth falſe rumours, which notwithſtanding have the likeneſs of ſome truth, and ſeem to have their original from truth, which is not reported as it is done: It ſignifies a woman to be barren, and cauſeth ſuch as are great with childe to be abortives: appointeth an inglorious Funeral, and ill report after death. In the ſixth Houſe, *Populus* ſheweth cold ſickneſſes; and chiefly affecteth the lower parts of the body: A Phyſician is declared to be careleſs and negligent in adminiſtring Phyſick to the ſick, and ſignifies thoſe that are affected with ſickneſs to be in danger of death, and ſcarcely recover at all: it notes the deceitfulneſs of ſervants, and detriment of cattel. In the ſeventh Houſe, it ſheweth a wife to be fair and pleaſant, but one that ſhall be ſollicited with the love of many wooers: ſignifies her loves to be feigned and diſſembling: maketh weak and impotent adverſaries ſoon to deſert proſecuting. In the eighth Houſe, it denotes

notes ſudden death without any long ſickneſs or anguiſh, and oftentimes ſheweth death by the water ; giveth no inheritance, poſſeſſion or legacy from the dead ; and if any be, they ſhall be loſt by ſome intervening contention, or other diſcord : he ſignifies the dowry of a wife to be little or none. *Populus* in the ninth Houſe, ſheweth falſe dreams, perſonates a man of rude wit, without any learning or ſcience ; In religion he ſignifies inferiour Offices, ſuch as ſerve either to cleanſe the Church, or ring the bells ; and he ſignifies a man little curious or ſtudious in religion, neither one that is troubled with much conſcience. In the tenth Houſe he ſignifies ſuch Kings and Princes, as for the moſt part are expulſed out of their Rule and Dominions, or either ſuffer continual trouble and detriment about them : he ſignifies Offices and Magiſtracy, which appertain to matters concerning the waters, as about the Navy, bridges, fiſhings, ſhores, meadows, & things of the like ſort ; maketh Judges to be variable and ſlowe in expediting of Cauſes before them ; declareth a Mother to be ſickly, and of a ſhort life. In the eleventh Houſe he giveth few friends, and many flatterers ; and with Princes giveth neither favour nor fortune. In the twelfth Houſe he ſheweth weak and ignoble enemies ; declareth one in priſon not to be delivered ; diſcovereth dangers in waters, and watry places.

Acquiſitio found in the firſt Houſe, giveth a long life and proſperous old age ; ſignifies a man of a middle ſtature, and a great head, a countenance very well to be diſtinguiſhed or known, a long noſe, much beard, hair curling, and fair eyes, free of his meat and drink, but in all things elſe ſparing and not liberal. In the ſecond Houſe, he ſignifies very great riches, apprehendeth all theeves, and cauſeth whatſoever is loſt to be recovered. In the third Houſe, many brethren, and they to be wealthy ; many gainful journies ; ſignifies a man of good faith. In the fourth is ſignified a Patrimony of much riches, many poſſeſſions of copious fruits ; he ſignifieth that treaſure hid in any place ſhall be found ; and ſheweth a Father to be rich, but covetous. In the fifth Houſe, *Acquiſitio* ſigni- *Gain.*

fies many children of both Sexes, but more Males then Females; ſheweth a woman to be with child, and that ſhe ſhall be delivered without danger: and if a queſtion be propounded concerning any Sex, he ſignifies it to be Maſculine; encreaſeth gainful profitable Embaſſages and Meſſages, but extendeth fame not far after death, yet cauſeth a man to be inherited of his own, and ſignifieth rumours to be true. In the ſixth Houſe he ſignifies many and grievous ſickneſſes, and long to continue, maketh the ſick to be in danger of death, and often to die: yet he declareth a Phyſitian to be learned and honeſt; giveth many ſervants and chattel, and gains to be acquired from them. In the ſeventh Houſe he ſignifies a wife to be rich, but either a widow, or a woman of a well-grown age; ſignifies ſuits and contentions to be great and durable, and that love and wedlock ſhall be effected by lot. In the eighth Houſe, if a man be enquired after, it ſheweth him to be dead, ſignifieth the kinde of death to be ſhort, and ſickneſs to laſt but a few dayes; diſcovereth very profitable legacies and inheritances, and ſignifieth a wife to have a rich dowry. In the ninth Houſe he ſignifies long and profitable journeys; ſheweth if any one be abſent he ſhall ſoon return; cauſeth gain to be obtained from Religious and Eccleſiaſtical Perſons or Scholars, and ſignifies a man of a true and perfect Science. In the tenth Houſe, he maketh Princes to inlarge their Dominions; a Judge favourable, but one that muſt be continually preſented with gifts; cauſeth Offices and Magiſtracy to be very gainful; ſignifieth a Mother rich and happy. In the eleventh Houſe, *Acquiſitio* multiplieth friends, and bringeth profit from them, and increaſeth favour with Princes. In the twelfth Houſe he ſignifieth a man ſhall have many powerful or potent enemies; reduceth and bringeth home ſervants fled away, and cattel ſtrayed; and ſignifies he that is in priſon ſhall not be delivered.

Joy. *Lætitia* in the firſt Houſe ſignifies long life with proſperity, and much joy and gladneſs, and cauſeth a man to out-live and be more victorious then all his brethren; ſignifies a man of a tall ſtature, fair members, a broad forehead, having great and broad

broad teeth; and that hath a face comely and well coloured. In the second House it signifies riches and many gains, but great expences and various mutations of ones state and condition; theft and any thing lost is recovered and returned: but if the Question be of a theef, it declareth him to be fled away. In the third House *Lætitia* sheweth brethren to be of a good conversation, but of short life; journeys pleasant and comfortable; men of good credit and faith. In the fourth he signifies happy Patrimonies and possessions, a Father to be noble, and honoured with the dignity of some princely office; sheweth treasure to be in the place enquired after, but of less worth and value then is supposed, and causeth it to be found. In the fifth House he giveth obedient children, endued with good manners, and in whom shall be had the greatest joy and comfort of old age; signifies a woman with child to bring forth a daughter; sheweth honourable Embassages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death. In the sixth House it sheweth the sick shall recover, denoteth good servants, good and profitable cattel and animals. In the seventh House *Lætitia* giveth a wife fair, beautiful and young; overcometh strifes and contentions, and rendereth the success thereof to be love. *Lætitia* in the eighth House giveth Legacies and possessions, and a commendable portion with a wife: if a Question be proposed concerning the condition of any man, it signifies him to be alive, and declares an honest, quiet, and meek kinde of death. In the ninth House *Lætitia* signifies very few journies, and those that do apply themselves to travail, their journyes either are about the Messages and Embassages of Princes, or Pilgrimages to fulfil holy vows; sheweth a man to be of a good religion, of indifferent knowledge, and who easily apprehendeth all things with natural ingenuity. In the tenth House, it raiseth Kings and Princes to honour and great renown; maketh them famous by maintaining peace during their times; signifies Judges to be cruel & severe; honest Offices and Magistracy; signifies those things which are exercised either about Ecclesiastical affairs, schools, or the

administration of justice; sheweth a mother if she be a widow, that she shall be married again. In the eleventh House *Lætitia* increaseth favour with Princes, and multiplies friends. And in the twelfth House *Lætitia* giveth the victory over enemies; causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

Maid. *Puella* in the first House signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his ife-time for the love of women. In the second House, it neither encreaseth riches, nor diminisheth poverty; signifies a theef not to be departed from the City, and a thing stollen to be alienated and made away: if a Question be of treasure in a place, it is resolved there is none. In the third House *Puella* signifies more sisters then brethren, and encreaseth and continueth good friendship and amity amongst them; denoteth journies to be pleasant and joyous, and men of good conversations. In the fourth House *Puella* signifies a very small patrimony, and a Father not to live long, but maketh the fields fertile with good fruits. In the fifth House a woman with-child is signified to bring forth a woman-child; denotes no Embassages, causeth much commerce with women, and some office to be obtained from them. *Puella* in the sixth House signifies much weakness of the sick, but causeth the sick shortly to recover; and sheweth a Physitian to be both unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people; giveth good servants, handmaids, cattel and animals. In the seventh House *Puella* giveth a wife fair, beautiful and pleasant, leading a peaceable and quiet conversation with her husband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men; denoteth no suits or controversies, which shall depend before a Judge, but some jarres and wranglings with the common people one amongst another, which shall be easily dissolved and ended. In the eighth House, if a Question be of one reputed to be dead, *Puella* declareth him to be alive: giveth a small portion with

a wife, but that which contenteth her husband. In the ninth House *Puella* signifies very few journeys, sheweth a man of good religion, indifferent skill or knowledge in sciences, unless happily Musick, aswel vocal as instrumental. In the tenth House *Puella* signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their Dominions, and shall be beloved of their Neighbours and Subjects; it causeth them to be affable, milde and courteous, and that they shall alwayes exercise themselves with continual mirth, plays, and huntings; maketh Judges to be good, godly and merciful; giveth Offices about women, or especially from noble women. In the eleventh House *Puella* giveth many friends, and encreaseth favour with women. In the twelfth House *Puella* signifies few enemies, but contention with women; and delivereth Prisoners out of prison through the intercession of friends.

Amissio in the first House signifies the sick not to live long, and sheweth a short life; signifies a man of disproportioned members of his body, and one of a wicked life and coversation, and who is marked with some notorious and remarkable defect in some part of his body, as either lame, or maimed, or the like. *Amissio* in the second House consumeth all substance, and maketh one to suffer and undergo the burden of miserable poverty; neither theef, nor the thing stollen shall be found; signifies treasure not to be in the place sought after, and to be sought for with loss and damage. In the third House *Amissio* signifies death of brethren, or the want of them, and of kindred and friends; signifieth no journeys, and causeth one to be deceived of many. In the fourth House *Amissio* signifies the utter destruction of ones Patrimony, sheweth the Father to be poor, and Son to die. *Amissio* in the fifth House sheweth death of children, and afflicts a man with divers sorrows; signifieth a woman not to be with child, or else to have miscarried; raiseth no fame or honours, and disperseth false rumors. In the sixth House *Amissio* signifies the sick to be recovered, or that he shall soon recover; but causeth loss and damage by servants and cattels. In the seventh *Loss.*

venth House *Amissio* giveth an adulterous wife, and contrarying her husband with continual contention; nevertheless she shall not live long; and it causeth contentions to be ended. In the eighth House *Amissio* signifies a man to be dead, consumeth the dowry of a wife; bestoweth or sendeth no inheritances or legacies. In the ninth House *Amissio* causeth no journies, but such as shall be compassed with very great loss; signifies men to be inconstant in Religion, and often changing their opinion from one sect to another, and altogether ignorant of learning. In the tenth House *Amissio* rendereth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile and banishment; Judges to be wicked; and signifies Offices and Magistracy to be damageable, and sheweth the death of a Mother. In the eleventh House *Amissio* signifies few friends, and causeth them to be easily lost, and turned to become enemies; and causeth a man to have no favour with his Prince, unless it be hurtful to him. In the twelfth House *Amissio* destroyeth all enemies, detaineth long in prison, but preserveth from dangers.

Conjunction. *Conjunctio* in the first House maketh a prosperous life, and signifies a man of a middle stature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people. In the second House *Conjunctio* doth not signifie any riches to be gotten, but preserveth a man secure and free from the calamities of poverty; detecteth both the theef and the thing stolen, and acquireth hidden treasure. In the third House he giveth various journeys with various success, and signifieth good faith and constancy. In the fourth House *Conjunctio* sheweth a mean Patrimony; causeth a Father to honest, of good report, and of good understanding. In the fifth House he giveth Children of subtile ingenuity and wit, sheweth a woman pregnant to have a male-child, and raiseth men to honours by their own meer proper wit and ingenuity, and disperseth their fame and credit far abroad; and also signifies news and rumours to be true. In the sixth House *Conjunctio* signifies sicknesses to be tedious

dious and of long continuance; but foresheweth the Physitian to be learned and well experienced; and sheweth servants to be faithful and blameless, and animals profitable In the seventh House he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; causeth difficult suits and controversies, and crafty, subtil and malicious adversaries. In the eighth House, him of whom a Question is propounded, *Conjunctio* signifies him to be dead, & pretendeth some gain to be acquired by his death; sheweth a wife shall not be very rich. In the ninth House he giveth a few journeys, but long and tedious, and sheweth one that is absent shall after a long season return. *Conjunctio* in this House increaseth divers Arts, Sciences, and Mysteries of Religion; and giveth a quick, perspicuous, and efficacious wit. In the tenth House *Conjunctio* maketh Princes liberal, affable and benevolent, and who are much delighted and affected with divers Sciences, and secret Arts, and with men learned therein; causeth Judges to be just, and such who with a piercing and subtil speculation, do easily discern causes in controversie before them; enlargeth Offices which are concerned about Letters, Learning, sound Doctrines and Sciences; and signifies a Mother to be honest, of good ingenuity and wit, and also one of a prosperous life. In the eleventh House *Conjunctio* signifies great encrease of friends; and very much procureth the grace and favour of Princes, powerful and noble Men. In the twelfth House *Conjunctio* signifies wary and quick-witted enemies; causeth such as are in prison to remain and continue so very long, and causeth a man to eschew very many dangers in his life.

Albus in the first House signifies a life vexed with continual sickness and greivous diseases; signifies a man of a short stature, broad brest, and gross arms, having curled or crisped hair, one of a broad full mouth, a great talker and babler, given much to use vain and unprofitable discourse, but one that is merry, joyous and jocond, and much pleasing to men. In the second House *Albus* enlargeth and augmenteth substance gained by sports, playes, vile and base arts and exer- *White.*

cises,

ciſes, but ſuch as are pleaſing and delightful; as by playes, paſtimes, dancings and laughters: he diſcovereth both the theef, and the theft or thing ſtollen, and hideth and concealeth treaſure. In the third Houſe *Albus* ſignifies very few brethren; giveth not many, but tedious and weariſome journyes, and ſignifies all deceivers. In the fourth Houſe he ſheweth very ſmall or no Patrimony, and the Father to be a man much known; but declareth him to be a man of ſome baſe and inferiour Office and Imployment. In the fifth Houſe *Albus* giveth no children, or if any, that they ſhall ſoon die; declareth a woman to be ſervile, and cauſeth ſuch as are with young to miſcarry, or elſe to bring forth Monſters; denoteth all rumours to be falſe, and raiſeth to no honour. In the ſixth Houſe *Albus* cauſeth very tedious ſickneſſes and diſeaſes; diſcovereth the fraud, deceit and wickedneſs of ſervants, and ſignifies diſeaſes and infirmities of cattel to be mortal, and maketh the Phyſitian to be ſuſpected of the ſick Patient. *Albus* in the ſeventh Houſe giveth a barren wife, but one that is fair and beautiful; few ſuits or controverſies, but ſuch as ſhall be of very long continuance. In the eighth Houſe if a queſtion be propounded of any one, *Albus* ſhews the party to be dead; giveth little portion or dowry with a wife, and cauſeth that to be much ſtrived and contended for. In the ninth Houſe *Albus* denoteth ſome journyes to be accompliſhed, but with mean profit; hindereth him that is abſent, and ſignifies he ſhall not return; and declareth a man to be ſuperſtitious in Religion, and given to falſe and deceitful Sciences. In the tenth *Albus* cauſeth Princes and Judges to be malevolent; ſheweth vile and baſe Offices and Magiſtracies; ſignifies a Mother to be a whore, or one much ſuſpected for adultery. In the eleventh Houſe *Albus* maketh diſſembling and falſe friends; cauſeth love and favour to be inconſtant. *Albus* in the twelfth Houſe denoteth vile, impotent and ruſtical enemies; ſheweth ſuch as are in priſon ſhall not eſcape, and ſignifies a great many and various troubles and diſcommodities of ones life.

Child. *Puer* in the firſt Houſe giveth an indifferent long life, but

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laborious; raiseth men to great fame through military dignity; signifies a person of a strong body, ruddy complexion, a fair countenance, and black hair. In the second House *Puer* increaseth substance, obtained by other mens goods, by plunderings, rapines, confiscations, military Laws, and such like; he concealeth both the theef and the thing stolen, but discovereth no treasure. In the third House *Puer* raiseth a man to honour above his brethren, and to be feared of them; signifies journies to be dangerous, and denoteth persons of good credit. In the fourth House *Puer* signifies dubious inheritances and possessions, and signifies a Father to attain to his substance and estate through violence. In the fifth House *Puer* sheweth good children, and such as shall attain to honors and dignities; he signifies a woman to have a male-child, and sheweth honors to be acquired by military discipline, and great and full fame. In the sixth House *Puer* causeth violent diseases and infirmities, as wounds, falls, contusions, bruises, but easily delivereth the sick, and sheweth the Physitian and Chirurgion to be good; denoteth servants and animals to be good, strong and profitable. In the seventh House *Puer* causeth a wife to be a virago, of a stout Spirit, of good fidelity, and one that loveth to bear the Rule and Government of a house; maketh cruel strifes and contentions, and such adversaries, as shall scarcely be restrain'd by Justice. *Puer* in the eighth House sheweth him that is supposed to be dead to live, signifieth the kinde of death not to be painful, or laborious, but to proceed from some hot humour, or by iron, or the sword, or from some other cause of the like kinde; sheweth a man to have no legacies or other inheritance. In the ninth House *Puer* sheweth journeys not to be undergone without peril and danger of life, yet neverthelesse declareth them to be accomplished prosperously and safely; sheweth persons of little Religion, and using little conscience, notwithstanding giveth the knowledge of natural philosophy and physick, and many other liberal and excellent Arts. *Puer* in the tenth House signifies Princes to be powerful, glorious, and famous in warlike atchievements, but they shall be un-

conſtant and unchangeable, by reaſon of the mutable and various ſucceſs of victory. *Puer* in this Houſe cauſeth Judges to cruel and unmerciful; increaſeth offices in warlike affairs; ſignifies Magiſtracy to be exerciſed by fire and ſword; hurreth a Mother, and endangereth her life. In the eleventh Houſe *Puer* ſheweth Noble friends, and Noble men, and ſuch as ſhall much frequent the Courts of Princes, and follow after warfare; and cauſeth many to adhere to cruel men: nevertheleſs he cauſeth much eſteem with Princes; but their favour is to be ſuſpected. *Puer* in the twelfth Houſe cauſeth Enemies to be cruel and pernicious; thoſe that are in Priſon ſhall eſcape, and maketh them to eſchew many dangers.

Red. *Rubeus* in the firſt Houſe, ſignifies a ſhort life, and an evil end; ſignifies a man to be filthy, unprofitable, and of an evil, cruel and malicious countenance, having ſome remarkable and notable ſigne or ſcar in ſome part of his body. In the ſecond Houſe *Rubeus* ſignifies poverty, and maketh theeves and robbers, and ſuch perſons as ſhall acquire and ſeek after their maintenance and livelihoods by uſing falſe, wicked, and evil, and unlawful Arts; preſerveth theeves, and concealeth theft; and ſignifies no treaſure to be hid nor found. In the third Houſe *Rubeus* renders brethren and kinſmen to be full of hatred, and odious one to another, and ſheweth them to be of evil manners, & ill diſpoſition; cauſeth journeys to be very dangerous, and foreſheweth falſe faith and treachery. In the fourth Houſe he deſtroyeth and conſumeth Patrimonies, and diſperſeth and waſteth inheritances, cauſeth them to come to nothing; deſtroyeth the fruits of the field by tempeſtuous ſeaſons, and malignancy of the earth; and bringeth the Father to a quick and ſudden death. *Rubeus* in the fifth Houſe giveth many children, but either they ſhall be wicked and diſobedient, or elſe ſhall afflict their Parents with grief, diſgrace and infamy. In the ſixth Houſe *Rubeus* cauſeth mortal wounds, ſickneſſes and diſeaſes; him that is ſick ſhall die; the Phyſitian ſhall erre, ſervants prove falſe and treacherous, cattel and beaſts ſhall produce hurt and danger. In the ſeventh Houſe *Rubeus* ſignifies a

wife

wife to be infamous, publickly adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you, by crafty and subtil wiles and circumventions of the Law. In the eighth House *Rubeus* signifies a violent death to be inflicted, by the execution of publike Justice; and signifies, if any one be enquired after, that he is certainly dead; and a wife to have no portion or dowry. *Rubeus* in the ninth House sheweth journeys to be evil and dangerous, and that a man shall be in danger either to be spoiled by theeves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in Religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth Sciences to be false and deceitful, and the professors thereof to be ignorant. In the tenth House *Rubeus* signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murdered and destroyed by their own Subjects, or that they shall be taken captive by their conquerers, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies Judges and Officers to be false, theevish, and such as shall be addicted to usury; sheweth that a mother shall soon die, and denoteth her to be blemisht with an evil fame and report. In the eleventh House *Rubeus* giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversations, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons. *Rubeus* in the twelfth House maketh enemies to be cruel and traiterous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end; and sheweth a great many inconveniences and mischiefs to happen in a mans life.

Carcer in the first House being posited, giveth a short life; *Prison.* signifies men to be most wicked, of a filthy and cruel unclean figure and shape, and such as are hated and despised of all men. *Carcer* in the second House causeth most cruel and

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miserable poverty ; signifies both the theef and thing stollen to be taken and regained ; and sheweth no treasure to be hid. In the third House *Carcer* signifieth hatred and dissention amongst brethren ; evil journeys , most wicked faith and conversation. *Carcer* in the fourth House signifieth a man to have no possessions or inheritances , a Father to be most wicked, and to die a sudden and evil death. In the fifth House *Carcer* giveth many children ; sheweth a woman not to be with child,and provoketh those that are with child to miscarry of their own consent , or slayeth the child ; signifieth no honours , and disperseth most false rumours. In the sixth House *Carcer* causeth the diseased to undergo long sicknefs ; signifieth servants to be wicked, rather unprofitable ; Physitians ignorant. In the seventh House *Carcer* sheweth the wife shall be hated of her husband, and signifies suits and contentions to be ill ended and determined. In the eighth House *Carcer* declareth the kinde of death to be by some fall, mischance, or false accusation , or that men shall be condemned in prison, or in publike judgement , and sheweth them to be put to death , or that they shall often lay violent and deadly hands upon themselves ; denieth a wife to have any portion and legacies. *Carcer* in the ninth House, sheweth he that is absent shall not return , and signifieth some evil shall happen to him in his journey ; it denotes persons of no Religion, a wicked conscience, and ignorant of learning. In the tenth House *Carcer* causeth Princes to be very wicked, and wretchedly to perish , because when they are established in their power , they will wholly addict themselves to every voluptuous lust, pleasure, and tyranny ; causeth Judges to be unjust and false ; declareth the Mother to be cruel, and infamous, and noted with the badge of adultery ; giveth no Offices nor Magistracies, but such as are gotten and obtained either by lying, or through theft, and base and cruel robbery. In the eleventh House *Carcer* causeth no friends, nor love, nor favour amongst men. In the twelfth House it raiseth enemies, detaineth in prison, and inflicteth many evils.

Sorrow *Tristitia* in the first House doth not abbreviate life, but afflict-

afflicteth it with many molestations; signifieth a person of good manners and carriage, but one that is solitary, and slow in all his business and occasions; one that is solitary, melancholly, seldom laughing, but most covetous after all things. In the second House it giveth much substance and riches, but they that have them, shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom; treasure shall not be found, neither shall the theef nor the theft. *Tristitia* in the third House signifieth a man to have few brethren, but sheweth that he shall outlive them all; causeth unhappy journeys, but giveth good faith. In the fourth House *Tristitia* consumeth and destroyeth fields, possessions and inheritances; causeth a Father to be old and of long life, and a very covetous hoorder up of money. In the fifth House it signifies no children, or that they shall soon die; sheweth a woman with child to bring forth a woman-child, giveth no fame nor honors. In the sixth House *Tristitia* sheweth that the sick shall die; servants shall be good, but slothful; and signifies cattel shall be of a small price or value. In the seventh House *Tristitia* sheweth that the wife shall soon die; and declareth suits and contentions to be very hurtful, and determining against you. In the eighth House it signifies the kinde of death to be with long and grievous sickness, and much dolour and pain; giveth legacies and an inheritance, and indoweth a wife with a portion. *Tristitia* in the ninth House, sheweth that he that is absent shall perish in his journey; or signifies that some evil mischance shall happen unto him; causeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholars. In the tenth House *Tristitia* signifies Princes to be severe, but very good lovers of justice; it causeth just Judges, but such as are tedious and slow in determining of causes; bringeth a Mother to a good old age, with integrity and honesty of life, but mixt with divers discommodities and mis-fortunes; it raiseth to great Offices, but they shall not be long enjoyed nor persevered in; it signifies such Offices as do appertain to the water, or tillage, and manuring

of

of the Earth, or ſuch as are to be imployed about matters of Religion and wiſdom. In the eleventh Houſe *Triſtitia* ſignifies ſcarcity of friends, and the death of friends; and alſo ſignifies little love or favour. In the twelfth Houſe it ſheweth no enemies; wretchedly condemneth the impriſoned; and cauſeth many diſcommodities and diſprofits to happen in ones life.

Dragons head. *Caput Draconis* in the firſt Houſe augmenteth life and fortune. In the ſecond Houſe he increaſeth riches and ſubſtance; ſaveth and concealeth a theef; and ſignifies treaſure to be hid. In the third Houſe *Caput Draconis* giveth many brethren; cauſeth journeys, kinſmen, and good faith and credit. In the fourth Houſe he giveth wealthy inheritances; cauſeth the Father to attain to old age. In the fifth Houſe *Caput Draconis* giveth many children; ſignifies women with child to bring forth women-children, and oftentimes to have twins; it ſheweth great honours and fame; and ſignifies news and rumours to be true. *Caput Draconis* in the ſixth Houſe increaſeth ſickneſſes and diſeaſes; ſignifieth the Phyſitian to be learned; and giveth very many ſervants and chattel. In the ſeventh Houſe he ſignifieth a man ſhall have many wives; multiplies and ſtirreth up many adverſaries and ſuits. In the eight Houſe he ſheweth the death to be certain, increaſeth Legacies and inheritances, and giveth a good portion with a wife. In the ninth Houſe *Caput Draconis* ſignifes many journeys, many Sciences, and good Religion; and ſheweth that thoſe that are abſent ſhall ſoon return In the tenth Houſe he ſignifies glorious Princes, great and magnificent Judges, great Offices, and gainful Magiſtracy. In the eleventh Houſe he cauſeth many friends, and to be beloved of all men. In the twelfth Houſe *Caput Draconis* ſignifieth men to have many enemies, and many women; detaineth the impriſoned, and evilly puniſheth them.

Dragons tail. *Cauda Draconis*, in all and ſingular the reſpective Houſes aforeſaid, giveth the contrary judgement to *Caput*. And theſe are the natures of the figures of Geomancy, and their judgments, in all and ſingular their Houſes, upon all maner of

Queſtions

Queſtions to be propounded, of or concerning any matter or thing whatſoever.

But now in the maner of proceeding to judgement, this you are eſpecially to obſerve; That whenſoever any Queſtion ſhall be propoſed to you, which is contained in any of the Houſes, that you ſhall not onely anſwer thereunto by the figure contained in ſuch a Houſe; but beholding and diligently reſpecting all the figures, and the Index it ſelf in two Houſes, you ſhall ground the face of judgement. You ſhall therefore conſider the figure of the thing queſited or enquired after, if he ſhall multiply himſelf by the other places of the figure, that you may cauſe them alſo to be partakers in your judgement: as for example, if a Queſtion ſhall be propounded of the ſecond Houſe concerning a theef, and the figure of the ſecond Houſe ſhall be found in the ſixth, it declareth the theef to be ſome of ones own houſhold or ſervants: and after this maner ſhall you judge and conſider of the reſt; for this whole Art conſiſteth in the Commixtures of the figures, and the natures thereof; which whoſoever doth rightly practice, he ſhall alwaies declare moſt true and certain judgements upon every particular thing whatſoever.

Of Occult Philosophy, OR Of Magical Ceremonies: The Fourth Book.

Written by *Henry Cornelius Agrippa.*

IN our Books of Occult Philoſophy, we have not ſo compendiouſly, as copiouſly, declared the principles, grounds, and reaſons of Magick it ſelf, and after what maner the experiments thereof are to be choſen, elected, and compounded, to produce many wonderful effects; but becauſe in thoſe books they are treated of, rather Theorically, then Practically; and ſome alſo are not handled compleatly and fully, and others very figuratively, and as it were Enigmatically and obſcure Riddles, as being thoſe which we have attained unto with great ſtudy, diligence, and very curious ſearching and exploration, and are heretofore ſet forth in a more

more rude and unfashioned maner. Therefore in this book, which we have composed and made as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and Inexpugnable and Unresistable Magical Discipline, and the most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou maist earnestly covet the knowledge of these things; even so with reading this book, thou shalt truely triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, and conceal them with constant Taciturnity.

This therefore is to be known, That the names of the intelligent presidents of every one of the Planets are constituted after this maner: that is to say, By collecting together the letters out of the figure of the world, from the rising of the body of the Planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like maner are constituted the names of the Princes of the evil spirits; they are taken under all the Planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signes, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the maner already delivered: & by the opposite and contrary way, is known the name of the great *Dæmon*, or evil spirit, upon the four cadent Angles. In the like maner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedant Houses: so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendant: and to attain to the names of the evil spirits, by working the

contrary way.

You must alſo obſerve, that the names of the evil ſpirits are extracted, aſwel from the names of the good ſpirits, as of the evil: ſo notwithſtanding, that if we enter the table with the name of a good ſpirit of the ſecond order, the name of the evil ſpirit ſhall be extracted from the order of the Princes and Governours; but if we enter the table with the name of a good ſpirit of the third order, or with the name of an evil ſpirit a Governour, after what maner ſoever they are extracted, whether by this table, or from a celeſtial figure, the names which do proceed from hence, ſhall be the names of the evil ſpirits, the Miniſters of the inferiour order.

It is further to be noted, That as often as we enter this table with the good ſpirits of the ſecond order, the names extracted are of the ſecond order: and if under them we extract the name of an evil ſpirit, he is of the ſuperiour order of the Governours. The ſame order is, if we enter with the name of an evil ſpirit of the ſuperiour order. If therefore we enter this table with the names of the ſpirits of the third order, or with the names of the miniſtring ſpirits, aſwel of the good ſpirits, as of the evil, the names extracted ſhall be the names of the miniſtring ſpirits of the inferiour order.

But many Magicians, men of no ſmall Authority, will have the tables of this kinde to be extended with Latine letters: ſo that by the ſame tables alſo, out of the name of any office or effect, might be found out the name of any ſpirit, aſwel good as evil, by the ſame maner which is above delivered, by taking the name of the office or of the effect, in the columne of letters, in their own line, under their own ſtar. And of this practice *Triſmegiſtus* is a great Author, who delivered this kinde of calculation in Egyptian letters: not unproperly alſo may they be referred to other letters of other tongues, for the reaſons aſſigned to the ſignes; for truly he only is extant of all men, who have treated concerning the attaining to the names of ſpirits.

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Therefore the force, secrecy and power, in what maner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of vowels, which do make the name of a spirit, and wherewith is constituted the true name, and right word. Now this art is thus perfected and brought to pass: first, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celestial figure, to finde the names of the spirits of the second order, Presidents and Governours. And this in the good spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order: first, let the degree of the eleventh House be substracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendent, and where that number endeth, there is part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number and order; and the vowel which falleth in the place of the star, which is the first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt finde the part of the second letter, by substracting the degree of a star which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter. And so consequently maist thou search out the vowels of the following letters alwaies, by substracting the degree of the following star, from the degree of the star next preceding and going before. And so also all calculations and numerations in the names of the good spirits, ought to be made according to the succession of the signes. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations and calculations may be made with the succession of the signes, by taking the beginning from the

degree of the tenth House.

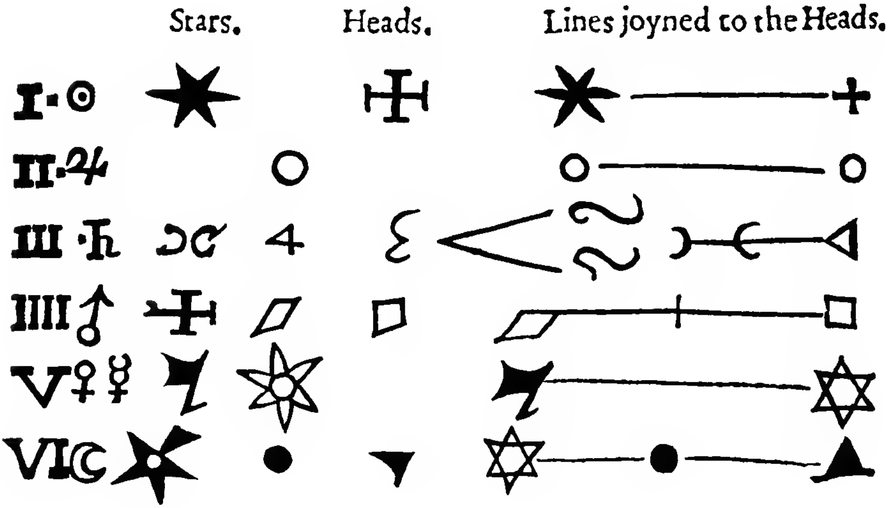
But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name it self, and is thus numbred from the beginning of the columne of the first letter, or whereupon the name is extracted; and the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his columne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and order, in the same columne; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his own columne; and where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have abovesaid; and those vowels which shall fall upon their own letters, are to be attributed unto them: if therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numerations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnes (that is to say) in ascending.

The name of good Angels, and of every man, which we have taught how to finde out, in our third book of Occult Philosophy, according to that maner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of

of Hylech : which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries* ; and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel, which is the ruling and governing stars over the aforesaid five places; and the projection is to be made from the degree of the ascendant ; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, and very much had in observation from the Egyptians, by making their calculation from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh House; which House they call a good *Dæmon:* which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like maner, except only that the projections must be performed contrary to the course and order of the succession of the signes, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries* ; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant ; contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth House, which they call an evil spirit. Now all those rites, which are elsewhere already by us dilivered in our third book of Occult Philosophy, may be made by the characters of any language. In all which (as we have abovesaid) there is a mystical and divine number, order and figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now

Now these celestial characters do consist of lines and heads: the heads are six, according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All which you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, the heads being posited according to their course and nature amongst themselves.



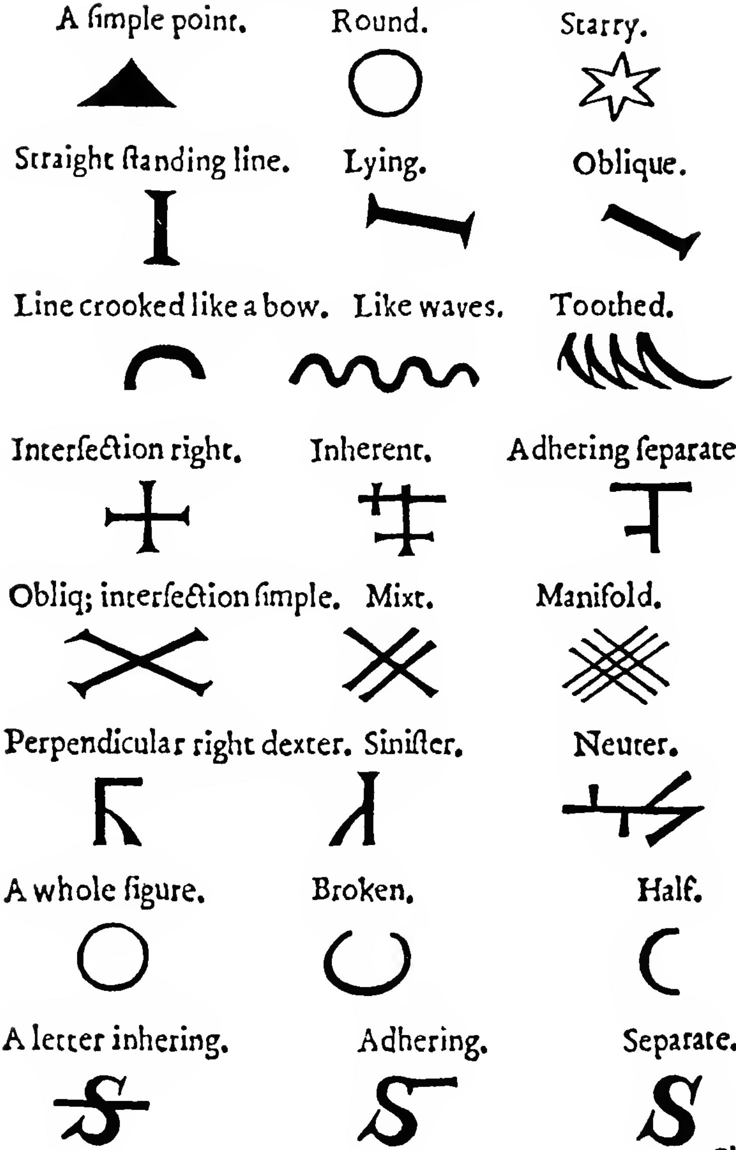
When therefore a character is to be found of any celestial
Image

Image aſcending in any degree or face of a ſigne , which do conſiſt of Stars of the ſame magnitude and nature ; then the number of theſe Stars being poſited according to their place and order, the lines are drawn after the ſimilitude of the Image ſignified,as copiouſly as the ſame can be done.

But the Characters which are extracted according to the name of a ſpirit, are compoſed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear eaſie to thoſe that apprehend it, yet there is herein no ſmall difficulty ; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, conſider of what number this letter may be in the order of the name; as the ſecond, or the third ; then how many letters that name containeth ; as five or ſeven ; and multiply theſe numbers one after another by themſelves,and treble the product : then caſt the whole (being added together) from the beginning of the letters, according to the ſucceſſion of the Alphabet: and the letter upon which that number ſhall happen to fall, ought to be placed for the character of that ſpirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, and let it be multiplied by that number of which this letter is in the order of the Alphabet ; and being added together, divide it by nine, and the remainder ſheweth the figure or number to be placed in the character : and this may be put either in a Geometrical or Arithmetical figure of number ; which notwithſtanding ought not to exceed the number of nine,or nine Angles.

The

The Characters of good Spirits.



Cha-

The Characters of evil Spirits.

A right line.



Crooked.



Reflexed.



A ſimple figure.



Penetrate.



Broken.



A right letter.



Retrograde.



Invers'd.



Flame.



Winde.



Water.



A maſs.



Rain.



Clay.



A flying thing.



A creeping thing.



A ſerpent.



An eye.



A hand.



A foot.



A crown.



A creſt.



Horns.



A scepter. A sword. A scourge.





But the Characters which are understood by the revelation of Spirits, take their vertue from thence; because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signes of a Covenant entred into, and of promised and plighted faith, or of obedience. And those Characters cannot by any other means be searched out.

Moreover, besides these Characters, there are certain familiar Figures & Images of evil Spirits, under which forms they are wont to appear, and yield obedience to them that invoke them. And all these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is attributed the head, the upper part of the body, according to their own figure: those which are the lowest, do posses the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, or give the parts that fit. But if there happen any contrariety, that letter which is the stronger in the number shall bear rule: and if they are equal, they all impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

We may also attain to the knowledge of the dignities of the evil Spirits, by the same Tables of Characters and Images: for upon what spirit soever there falleth any excellent signe or instrument out of the Table of Characters, he posseseth that dignity. As if there shall be Crown, it sheweth a Kingly dignity; if a Crest or Plume, a Dukedome; if a Horn, a County; if without

out these there be a Scepter, Sword, or forked Instrument, it sheweth Rule and Authority. Likewise out of the Table of Images you shall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Instruments, Rule and Authority. Lastly, they which bear an humane shape and figure, have greater dignity then those which appear under the Forms and Images of Beasts; they also who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you must understand, that the Spirits of the inferiour order, of what dignity soever they be, are alwaies subject to the Spirits of the superiour order: so also, that it is not incongruent for their Kings and Dukes to be Subject and Minister to the presidents of the superiour order.

The shapes familiar to the Spirits of Saturn.

♄

THey appear for the most part with a tall, lean, and slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked: there likewise appeareth a face on each knee, of a black shining colour: their motion is the moving of the winde, with a kinde of earthquake: their signe is white earth, whiter then any Snow.

The particular forms are,

A King having a beard, riding on a Dragon.
An Old man with a beard.
An Old woman leaning on a staffe.
A Hog.
A Dragon.
An Owl.
A black Garment.
A Hooke or Sickle.
A Juniper-tree.

The familiar forms to the Spirits of Jupiter.

♃

THe Spirits of Jupiter do appear with a body sanguine and cholerick, of a middle stature, with a horrible fearful motion; but with a milde countenance, a gentle speech, and of the colour of Iron. The motion of them is flashings of Lightning and Thunder; their signe is, there will appear men about the circle, who shall seem to be devoured of Lions.

Their particular forms are,

A King with a Sword drawn, riding on a Stag.
Homo mitratus. A Man wearing a Mitre in long rayment.
A Maid with a Laurel-Crown adorned with Flowers.
A Bull.
A Stag.
A Peacock.
Azurino vestis. An azure Garment.
A Sword.
Buxus. A Box-tree.

The familiar forms of the Spirits of Mars.

♂

THey appear in a tall body, cholerick, a filthy countenance, of colour brown, swarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their signe Thunder and Lightning about the Circle.

Their particular shapes are,

A King armed riding upon a Wolf.
A Man armed.

A

A Woman holding a buckler on her thigh.
A Hee-goat.
A Horſe.
A Stag.
A red Garment.
Wool.
A Cheeſlip.

Shapes familiar to the Spirits of the Sun. *Multiceps.*

☉

THe Spirits of the Sun do for the moſt part appear in a large, full and great body ſanguine and groſs, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their ſigne is to move the perſon to ſweat that calls them. But their particular forms are,

A King having a Scepter riding on a Lion.
A King crowned.
A Queen with a Scepter.
A Bird.
A Lion.
A Cock.
A yellow or golden Garment.
A Scepter.
Caudatus.

Familiar ſhapes of the Spirits of Venus.

♀

THey do appear with a fair body, of middle ſtature, with an amiable and pleaſant countenance, of colour white or green, the upper part golden. The motion of them is as it were a moſt clear Star. For their ſigne, there will ſeem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A

A King with a Scepter riding upon a Camel.
A Maid clothed and dressed beautifully.
A Maid naked.
A Shee-goat.
A Camel.
A Dove.
A white or green Garment.
Flowers.
The herb Savine.

The familiar forms of the Spirits of Mercury.

☿

THe Spirits of *Mercury* will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear unto him that calls them. But their particular shapes are,

A King riding upon a Bear.
A fair Youth.
A Woman holding a distaffe.
A Dog.
A Shee-bear.
A Magpie.
A Garment of sundry changeable colours.
A Rod.
A little staffe.

The forms familiar to the Spirits of the Moon.

☽

THey will for the most part appear in a great and full body, soft and phlegmatique, of colour like a black obscure cloud,

cloud, having a ſwelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempeſt of the Sea. For their ſigne, there will appear an exceeding great rain about the Circle. And their particular ſhapes are,

A King like an Archer riding upon a Doe.
A little Boy.
A Woman-hunter with a bow and arrows.
A Cow.
A little Doe.
A Gooſe.
A Garment green or ſilver-coloured.
An Arrow.
A Creature having many feet.

But we now come to ſpeak of the holy and ſacred Pentacles and Sigils. Now theſe pentacles, are as it were certain holy ſignes preſerving us from evil chances and events, and helping and aſſiſting us to binde, exterminate, and drive away evil ſpirits, and alluring the good ſpirits, and reconciling them unto us. And theſe pentacles do conſiſt either of Characters of the good ſpirits of the ſuperiour order, or of ſacred pictures of holy letters or revelations, with apt and fit verſicles, which are compoſed either of Geometrical figures and holy names of God, according to the courſe and maner of many of them; or they are compounded of all of them, or very many of them mixt. And the Characters which are uſeful for us to conſtitute and make the pentacles, they are the Characters of the good Spirits, eſpecially and chiefly of the good ſpirits of the firſt and ſecond order, and ſometimes alſo of the third order. And this kinde of Characters are eſpecially to be named holy; and then thoſe Characters which we have above called holy. What Character ſoever therefore of this kinde is to be inſtituted, we muſt draw about him a double circle, wherein we muſt write the name of his Angel: and if we will adde ſome divine name con-

congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the maner of his numbers, that also shall be lawful to be done. But the holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets and sacred Writings, as well of the old as of the new Testament. Even as the figure of the Serpent hanging on the cross, and such-like; whereof very many may be found out of the visions of the Prophets, as of *Esaias*, *Daniel*, *Esdras* and others, and also out of the revelation of the *Apocalypse*. And we have spoken of them in our third book of Occult Philosophy, where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, aswel visible as invisible, The figure may be taken out of the second book of the *Macchabees*: that is to say, a hand holding a golden Sword drawn, about which let there be written the versicle there contained; To wit, *Take the holy Sword, the gift of God, wherewith thou shalt slay the adversaries of my people Israel.* Or also there may be written about it a versicle of the fifth *Psalm*: *In this is the strength of thy arm: before thy face there is death*; or some other such-like versicle. But if you will write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason and rule of the numbers, as we have taught in our second book of Occult Philosophy, where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sub-

The brazen serpent set up in the wilderness.

Accipe gladium sanctum, munus a Deo, in quo concides adversarios populi mei Israel.

ſublime vertue and great power, very uſeful and neceſſary to be uſed in the conſecration of experiments and Spirits : one whereof is that in the firſt chapter of *Apocalypſe* ; To wit, a figure of the Majeſty of God ſitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written, *I am Alpha & Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the firſt and the laſt, who am living, and was dead, and behold I live for ever and ever ; and I have the keys of death and hell.* Then there ſhall be written about it theſe three verſicles.

Ego ſum primus & noviſſimus, vivus & fui mortuus: & ecce ſum vivens in ſæcula ſæculorum ; & habeo claves mortis & inferni.

Manda Deus virtuti tuæ, &c.

Give commandment, O God, to thy ſtrength.
Confirm, Oh God, thy work in us.
Let them be as duſt before the face of the winde. And let the Angel of the Lord ſcatter them. Let all their wayes be darkneſs and uncertain. And let the Angel of the Lord perſecute them.

Moreover, let there be written about it the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elion, Eſcerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto *a Lambe ſlain, having ſeven eyes, and ſeven horns, and under his feet a book ſealed with ſeven ſeals,* as it is in the 5. *chap.* of the *Apocalypſe.* Whereabout let there be written this verſicle : *Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, and unlooſe the ſeven ſeals thereof.* And one other verſicle: *I ſaw Satan like lghtning fall down from heaven. Behold, I have given you power to tread upon Serpents and Scorpions, and over all the power of your enemies, and nothing ſhall be able to hurt you.* And let there be alſo written about it the ten general names, as aforeſaid.

But thoſe Pentacles which are thus made of figures and names, let them keep this order : for when any figure is poſited, conformable to any number, to produce any certain effect or vertue, there muſt be written thereupon, in all the

ſeveral Angles, ſome Divine name, obtaining the force and efficacie of the thing deſired: yet ſo nevertheleſs, that the name which is of this ſort do conſiſt of juſt ſo many letters, as the Figure may conſtitute a number; or of ſo many letters of a name, as joyned together amongſt themſelves, may make the number of a Figure; or by any number which may be divided without any ſuperfluity or diminution. Now ſuch a name being found, whether it be onely one name or more, or divers names, it is to be written in all the ſeveral Angles in the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at leaſt principally.

Oftentimes alſo we conſtitute Pentacles, by making the revolution of ſome kinde of name, in a ſquare Table, and by drawing about it a ſingle or double Circle, and by writing therein ſome holy Verſicle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their ſeveral diſtinct forms and faſhions, which we may as we pleaſe either multiply or commix together by courſe among themſelves, to work the gre ter efficacie, and extenſion and enlargement of force and vertue.

As, if a deprecation ſhould be made for the overthrow and deſtruction of ones enemies, then we are to minde and call to remembrance how God deſtroyed the whole face of the earth in the deluge of waters; and the deſtruction of Sodom and Gomorrha, by raining down fire and brimſtone; likewiſe, how God overthrew Pharaoh and his hoſt in the Red-Sea: and to call to minde if any other malediction or curſe be found in holy Writ. And thus in things of the like ſort. So likewiſe in deprecating and praying againſt perils and dangers of waters, we ought to call to remembrance the ſaving of Noah in the deluge of waters, the paſſing of the children of Iſrael thorow the Red-ſea; and alſo we are to minde how Chriſt walked upon the waters, and ſaved the ſhip in danger to be caſt away with the tempeſt; and how he commanded the windes and the waves, and they obeyed

him;

him; and also, that he drew *Peter* out of the water, being in danger of drowning: and the like. And lastly, with these we invoke and call upon some certain holy names of God, God; to wit, such as are significative to accomplish our desire, and accommodated to the desired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such-like names of God. When also we pray unto God that he would grant unto us our desires, we are likewise to intermix therewith the name of some good spirit, whether one onely, or more, whose office it is to execute our desires: and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; and that rightly especially, if it be to execute any evil work; as revenge, punishment, or destruction.

Furthermore, if there be any Versicle in the Psalms, or in any other part of holy Scripture, that shall seem congruent and agreeable to our desire, the same is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be composed according to the Rules which we have delivered in the second book of Occult Philosophy, where we have treated of the manner of the composition of Inchantments.

You may know further, that these kinde of bonds have a threefold difference: for the first bond is, when we conjure by Natural things: the second is compounded of Religious mysteries, by Sacraments, Miracles, and things of this sort: and the third is constituted by Divine names, and holy Sigils. And by these kinde of bonds, we may binde not onely spirits, but also all other creatures whatsoever; as animals, tempests, * burnings, floods of waters, and the force and power of

*Incendia; Envie and Malice.

of Arms. Oftentimes also we use these bonds aforesaid, not onely by Conjuration, but sometimes also using the means of Deprecation and Benediction. Moreover, it conduceth much to this purpose, to joyn some sentence of holy Scripture, if any shall be found convenient hereunto: as, in the Conjuration of Serpents, by commemorating the curse of the Serpent in the earthly Paradise, and the setting up of the Serpent in the wilderness; and further adding that Versicle, *Thou shalt walk upon the Asp and the Basilisk*, &c. Superstition also is of much prevalency herein, by the translation of some Sacramental Rites, to binde that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

Super aspidem & basiliscum ambulabis, &c.

And now we come to treat of the Consecrations which men ought to make upon all instruments and things necessary to be used in this Art: and the vertue of this Consecration most chiefly consists in two things; to wit, in the power of the person consecrating, and by the vertue of the prayer by which the Consecration is made. For in the person consecrating, there is required holiness of Life, and power of sanctifying: both which are acquired by Dignification and Initiation. And that the person himself should with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the Prayer it self by which this Consecration is made, there is required the like holiness; which either solely consisteth in the prayer it self, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that it be hereunto instituted through the power of the Holy Spirit, in the ordination of the Church. Otherwise there is in the Prayer a Sanctimony, which is not onely by it self, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Histories, Works, Miracles, Effects, Graces, Promises, Sacraments and Sacramental things, and the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

There is used also the invocation of some Divine names, with

with the consignation of holy Seals, and things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, Unctions with holy Oyl, and odoriferous Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, Oyl, Fire, and Fumigations, used everywhere with holy Wax-lights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known, and firmly observed, That if any Consecration be to be made of things profane, in which there is any pollution or defilement, then an exorcising and expiation of those things ought to precede the consecration. Which things being so made pure, are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more duely performed, and with an earnest and intentive minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what maner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also, how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of Jordan; and likewise how marvellously he drew forth water out of the stony rock in the wilderness;

derneſs; and how at the prayer of Samſon, he cauſed a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an aſs: and likewiſe, how God hath made waters the inſtrument of his mercy, and of ſalvation, for the expiation of Original ſin: alſo, how Chriſt was baptized in Jordan, and hath hereby ſanctified and cleanſed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewiſe in the conſecration of fire, we are to commemorate how that God hath created the fire to be an inſtrument to execute his juſtice, for puniſhment, vengeance, and for the expiation of ſins: alſo, when God ſhall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moſes in the burning buſh; and alſo, how he went before the children of Iſrael in a pillar of fire; and that nothing can be duely offered, ſacrificed, or ſanctified, without fire; and how that God inſtituted fire to be kept continually burning in the Tabernacle of the Covenant; and how miraculouſly he re-kindled the ſame, being extinct, and preſerved it elſewhere from going out, being hidden under the waters: and things of this ſort. Likewiſe the Names of God are to be called upon which are conſonant hereunto; as, it is read in the Law and the Prophets, that God is a conſuming fire: and if there be any of the Divine names which ſignifies fire, or ſuch-like names; as, the glory of God, the light of God, the ſplendor and brightneſs of God.

And likewiſe in the conſecration of Oyl and Perfumes, we are to call to remembrance ſuch holy things as are pertinent to this purpoſe, which we read in *Exodus* of the holy anoynting oyl, and divine names ſignificant hereunto, ſuch as is the name Chriſt, which ſignifies anoynted: and what myſteries there are hereof; as that in the *Revelation*, of the two Olive-trees diſtilling holy oyl into the lamps that burn before

before the face of God: and the like.

And the bleſſing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the ſubſtance of the flame: and what other ſuch ſimilitudes as are in myſteries; as that of the ſeven candleſticks and lamps burning before the face of God.

Theſe therefore are the Conſecrations which firſt of all are neceſſary to be uſed in every kinde of devotion, and ought to precede it, and without which nothing in holy Rites can be duely performed.

In the next place now we ſhall ſhew unto you the conſecration of Places, Inſtruments, and ſuch-like things.

Therefore when you would conſecrate any Place or Circle, you ought to take the prayer of Solomon uſed in the dedication of the Temple: and moreover, you muſt bleſs the place with the ſprinkling of Holy-water, and with Fumigations; by commemorating in the benediction holy myſteries; ſuch as theſe are: The ſanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies, of the temple of Jeruſalem. Alſo, the ſanctification of mount Golgotha, by the crucifying of Chriſt; the ſanctification of the Temple of Chriſt; of mount Tabor, by the transfiguration and aſcenſion of Chriſt: and the like. And by invocating divine names which are ſignificant hereunto; ſuch as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God, and ſuch-like divine names of this ſort, which are to be written about the Circle or place to be conſecrated.

Sanctum ſanctorum.

And in the conſecrations of inſtruments, and of all other things whatſoever that are ſerviceable to this Art, you ſhall proceed after the ſame manner, by ſprinkling the ſame with Holy-water, perfuming the ſame with holy Fumigations, anoynting it with holy Oyl, ſealing it with ſome holy Sigil, and bleſſing it with prayer; and by commemorating holy things out of the ſacred Scriptures, Religion, and Divine names which

which ſhall be found agreeable to the thing that is to be conſecrated: as for examples ſake, in conſecrating a ſword, we are to call to remembrance that in the Goſpel, *He that hath two coats*, &c. and that place in the ſecond of the *Macchabees*, That a ſword was divinely and miraculouſly ſent to *Judas Macchabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged Swords*, &c.

Qui habet duas tunicas, &c.

Accipite vobis gladios bis acutos.

In like maner you ſhall conſecrate experiments and books, and whatſoever of the like nature, as is contained in writings, pictures, and the like, by ſprinkling, perfuming, anointing, ſealing, and bleſſing with holy commemorations, and calling to remembrance the ſanctifications of myſteries; As, the ſanctifying of the Tables of the ten Commandments, which were delivered to *Moſes* by God in Mount *Sinai*; The ſanctification of the Teſtaments of God, the Old and New; The ſanctification of the Law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghoſt. Moreover, there is to be commemorated ſuch divine names as are fit and convenient hereunto; as theſe are: The Teſtament of God, The book of God, The book of life, The knowledge of God, The wiſdom of God; and the like. And with ſuch kinde of Rites is the perſonal conſecration performed.

There is furthermore, beſides theſe, another Rite of conſecration, of wonderful power, and much efficacy; And this is out of the kindes of ſuperſtitions: That is to ſay, when the Rite of conſecration or collection of any Sacrament in the Church is transferred to that thing which we would conſecrate.

It is to be known alſo, that Vowes, Oblations, and Sacrifice, have the power of conſecration, aſwel real as perſonal; and they are as it were certain covenants and conventions between thoſe names with which they are made, and us who make them, ſtrongly cleaving to our deſire and wiſhed effect: As, when we dedicate, offer, and ſacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glaſſes; and things leſs material, as Deities, Sigils, Pentacles, Inchantments, Orations, Pictures, and

Scrip-

Scriptures: of which we have largely ſpoken in our third book of Occult Philoſophy.

There is extant amongſt thoſe Magicians (who do moſt uſe the miniſtery of evil ſpirits) a certain Rite of invocating ſpirits by a Book to be conſecrated before to that purpoſe; which is properly called, *A book of Spirits*; whereof we ſhall now ſpeak a few words. For this book is to be conſecrated, a book of evil ſpirits, ceremoniouſly to be compoſed, in their name and order: whereunto they binde with a certain holy Oath, the ready and preſent obedience of the ſpirit therein written. *Liber Spirituum.*

Now this book is to be made of moſt pure and clean paper, that hath never been uſed before; which many do call *Virgin-paper.* And this book muſt be inſcribed after this maner: that is to ſay, Let there be placed on the left ſide the image of the ſpirit, and on the right ſide his character, with the Oath above it, containing the name of the ſpirit, and his dignity and place, with his office and power. Yet very many do compoſe this book otherwiſe, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be obſerved the circumſtances of places, times, hours, according to the Stars which theſe ſpirits are under, and are ſeen to agree unto, their ſite, rite, and order being applied.

Which book being ſo written, and well bound, is to be adorned, garniſhed, and kept ſecure, with Regiſters and Seals, leſt it ſhould happen after the conſecration to open in ſome place not intented, and indanger the operator. Furthermore, this book ought to be kept as reverently as may be: for irreverence of minde cauſeth it to loſe its vertue, with pollution and profanation.

Now this ſacred book being thus compoſed according to the maner already delivered, we are then to proceed to the conſecration thereof after a twofold way: one whereof is, That all and ſingular the ſpirits who are written in the book, be called to the Circle, according to the Rites and Order

which we have before taught; and the book that is to be consecrated, let it be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common Oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due rite and order.

There is another maner of consecrating a book of spirits, which is more easie, and of much efficacie to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as we have before before set forth; but in the end thereof let there be written Invocations and Bonds, and strong Conjurations, wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the *Apocalypse:* then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this maner, let it be brought in a clear and fair time, to a Circle prepared in a cross way, according to the Art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the

Cir-

Circle, and there fast ſtopped up: and then the Circle being deſtroyed, after the ſpirits are licenſed, depart before the riſing of the ſun: and on the third day, about the middle of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and ſo let it be kept, not opening the ſame. Then you ſhall licenſe the ſpirits in their order, and deſtroying the Circle, depart before the ſun riſe. And this is the laſt rite and maner of conſecrating, profitable to whatſoever writings and experiments, which do direct to ſpirits, placing the ſame between two holy Lamens or Pentacles, as before is ſhewn.

But the Operator, when he would work by the book thus conſecrated, let him do it in a fair and clear ſeaſon, when the ſpirits are leaſt troubled; and let him place himſelf towards the region of the ſpirits. Then let him open the book under a due Regiſter; let him invoke the ſpirits by their Oath there deſcribed and confirmed, and by the name of their character and image, to that purpoſe which you deſire: and, if there be need, conjure them by the bonds placed in the end of the book. And having attained your deſired effect, then you ſhall licenſe the ſpirits to depart.

And now we ſhall come to ſpeak concerning the invocation of ſpirits, as well of the good ſpirits as of the bad.

The good ſpirits may be invocated of us, divers ways, and in ſundry manners do offer themſelves unto us. For they do openly ſpeak to thoſe that watch, and do offer themſelves to our ſight, or do inform us in dreams by oracle of thoſe things which are deſired. Whoſoever therefore would call any good ſpirit, to ſpeak or appear in ſight, it behoveth them eſpecially to obſerve two things: one whereof is about the diſpoſition of the invocant; the other about thoſe things which are outwardly to be adhibited to the invocation, for the conformity of the ſpirits to be called. It behoveth therefore that the invocant himſelf be religi-

ously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself as much as may be done, from all perturbation of minde, and from all maner of forraign and secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation, is commonly the time of a whole Lunation. There is also another number observed amongst the Caballists, which is fourty days.

Now concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen, clean, pure, close, quiet, free from all maner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure fine linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, and pure anointing oyl; and let them be both kept consecrated. There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that you shall pray. You shall also have a long garment of white linen, close before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You shall also have a veil of pure clean linen,

and

and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inscription of the name *Tetragrammaton*; all which things are to be sanctified and consecrated in order. But you must not enter into the holy place, unless it be first washed, and arayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamen, and pray before the altar upon your knees, as abovesaid: and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

Now the Lamen which is to be used to invoke any good spirit, you shall make after this maner; either in metal conformable, or in new wax, mixt with species and colours conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamen, let there be drawn a character of six corners; in the middle whereof, let there be *Hexagonus* written the name and character of the Star, or of the Spirit his governour, to whom the good spirit that is to be called is subject. And about this character, let there be placed so many characters of five corners, as the spirits we would call *Pentagonus* together at once. And if we shall call onely one spirit, never-

vertheless there shall be made four Pentagones, wherein the name of the spirit or spirits, with their characters, is to be written. Now this table ought to be composed when the Moon is increasing, on those days and hours which then agree to the Spirit. And if we take a fortunate star herewith, it will be the better. Which Table being made in this manner, it is to be consecrated according to the rules above delivered.

And this is the way of making the general Table, serving for the invocation of all good spirits whatsoever. Nevertheless we may make special Tables congruent to every spirit, by the rule which we have above spoken of concerning holy Pentacles.

And now we will declare unto you another Rite more easie to perform this thing: that is to say, Let the man that is to receive any Oracle from the good spirits, be chaste, pure, and confess'd. Then a place being prepared pure and clean, and covered everywhere with white linen, on the Lords day in the new of the moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bless it, and make a Circle therein with a sanctified cole; and let there be written in the uttermost part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Censers for the perfumes. Then let him enter the place fasting, and washed, and let him begin to pray towards
Psal. 119. the east this whole Psalm: *Beati immaculati in via*, &c. *Blessed are the undefiled in the way*, &c. by perfuming; and in the end deprecating the Angels, by the said divine names, that they will daign to discover and reveal that which he desireth: and that let him do six days, continuing washed and fasting. And on the seventh day, which is the Sabbath, let him, being washed and fasting, enter the Circle, and perfume it, and anoint himself with holy anointing oyl, by anointing his forehead, and upon both his eyes, and in the palms

palms of his hands, and upon his feet. Then upon his knees let him ſay the Pſalm aforeſaid, with Divine and Angelical names. Which being ſaid, let him ariſe, and let him begin to walk about in a circuit within the ſaid Circle from the eaſt to the weſt, until he is wearied with a dizzineſs of his brain: let him fall down in the Circle, and there he may reſt; and forthwith he ſhall be wrapt up in an ecſtaſie, and a ſpirit will appear unto him, which will inform him of all things. We muſt obſerve alſo, that in the Circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the ſpace of a whole week. And the maner of faſting muſt be ſuch, that he abſtain from all things having a life of Senſe, and from thoſe things which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the ſun. And let the perfume and the holy anointing oyl be made, as is ſet forth in *Exodus* and the other holy books of the Bible. It is alſo to be obſerved, that always as often as he enters into the Circle, he have upon his forehead a golden Lamen, upon which there muſt be written the name *Tetragrammaton*, as we have before ſpoken.

But natural things, and their commixtures, do alſo belong unto us, and are conducing to receive Oracles from any ſpirit by a dream: which are either Perfumes, Unctions, and Meats or Drinks: which you may underſtand in our firſt book of Occult Philoſophy.

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himſelf a Ring of the Sun or of Saturn for this purpoſe. There is alſo an Image to be made, of excellent efficacie and power to work this effect; which being put under his head when he goeth to ſleep, doth effectually give true dreams of what things ſoever the minde hath before determined or conſulted on. The Tables of Numbers do likewiſe confer to receive an Oracle, being duly formed under their own Conſtellations. And theſe things thou mayſt know in the third book of Occult Philoſophy.

Holy

Holy Tables and Papers do alſo ſerve to this effect, being ſpecially compoſed and conſecrated: ſuch as is the Almadel of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*. And thoſe things which are of this kinde, and written unto theſe things, out of divers figures, numbers, holy pictures, with the inſcriptions of the holy names of God and of Angels; the compoſition whereof is taken out of divers places of the holy Scriptures, Pſalms, and Verſicles, and other certain promiſes of the divine Revelation and Prophecies.

To the ſame effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and Heroes: the imprecations of which prayers are to be compoſed as we have before ſhewn, according to ſome religious ſimilitude of Miracles, Graces, and the like, making mention of thoſe things which we intend to do: as, out of the Old Teſtament, of the dream of *Jacob*, *Joſeph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Teſtament, of the dream of *Joſeph* the husband of the bleſſed virgin *Mary*; of the dream of the three Wiſe-men; of *John* the Evangeliſt ſleeping upon the breſt of our Lord: and whatſoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Croſs to *Helen*, the revelations of *Conſtantine* and *Charles* the Great, the revelations of *Bridget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merhir*, and ſuch-like. According to which, let the deprecations be compoſed, if when he goeth to ſleep it be with a firm intention: and the reſt well diſpoſing themſelves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compoſe thoſe things which we have now ſpoken of, he ſhall receive the moſt true Oracles of dreams. And this he ſhall do; obſerve thoſe things which in the ſecond book of Occult Philoſophy are directed concerning this thing. He that is deſirous therefore to receive an Oracle, let him abſtain from ſupper and from drink, and be otherwiſe well diſpoſed, his brain being free from turbulent vapours; let him alſo have his bed-chamber fair

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and clean, exorcised and consecrated if he will; then let him perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the signe of perfection. And this is the way and means whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and sometimes also evil Spirits sensibly informing us Intrinsecally or Extrinsecally.

But if we would call any evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what Offices are distributed to him from that Planet; which being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the Offices of the said Spirit, as near as the same may be done: as, if their power be over the Sea, Rivers or Flouds, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet, and of the Spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, aswel for the defence of the Invocant, as for the confirmation of the Spirit. And in

the Circle it ſelf there are to be written the divine general names, and thoſe things which do yeild defence unto us; and with them, thoſe divine names which do rule this Planet, and the Offices of the Spirit himſelf; there ſhall alſo be written therein, the names of the good Spirits which bear rule, and are able to binde and conſtrain that Spirit which we intend to call. And if we will any more fortifie and ſtrengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then alſo if we will, we may either within or without the Circle, frame an angular figure, with the inſcription of ſuch convenient numbers, as are congruent amongſt themſelves to our work; which are alſo to be known, according to maner of numbers and figures: of which in the ſecond book of Occult Philoſophy it is ſufficiently ſpoken. Further, He is to be provided of lights, perfumes, unguents and medicines, compounded according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reaſon of their natural and cœleſtial vertue; and partly are exhibited to the Spirit for religious and ſuperſtitious worſhip. Then he muſt be furniſhed with holy and conſecrated things, neceſſary aſwel for the defence of the Invocant, and his fellows, as alſo ſerving for bonds to binde and conſtrain the Spirits; ſuch as are either holy Papers, Lamens, Pictures, Pentacles, Swords, Scepters, Garments of convenient matter and colour, and things of the like ſort. Then when all theſe things are provided, and the Maſter and his fellows being in the Circle, in the firſt place let him conſecrate the Circle, and all thoſe things which he uſeth; which being performed with a convenient geſture and countenance, let him begin to pray with a loud voice, after this manner. Firſt let him make an Oration unto God, and then let him intreat the good Spirits: and if he will read any Prayers, Pſalms, or Goſpel for his defence, they ought to take the firſt place. After theſe Prayers and Orations are ſaid, then let him begin to invocate the Spirit which he deſireth, with a gentle and loving Inchantment, to all the coaſts of the World, with the commemoration of his own Authority

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tity and power. And then let him rest a little, looking about him; to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; and if the Spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure with divine power; so also that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himself, and reiterate the same three times, from stronger to stronger, using Objurgations, Contumeries, Cursings, & Punishments, and suspension from his Office and power, and the like.

And after all the courses are finished, then cease a little; and if any Spirit shall appear, let the Invocant turn himself towards the Spirit, and courteously receive him, and earnestly intreating him, let him first require his name, and if he be called by any other name: and then proceeding further, let him ask him whatsoever he will: and if in any thing the Spirit shall shew himself obstinate or lying, let him be bound by covenient conjurations: and if you doubt of any lye, make without the Circle with the consecrated Sword, the figure of a triangle or * *Pentagone*, and compel the Spirit to enter into it • and if thou receivest any promise which thou wouldst have to be confirmed with an Oath, let him stretch the sword out of the Circle, and swear the Spirit, by laying his hand upon the Sword. Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, that he do no hurt: and if he will not depart, compel him by powerful conjurations; and if need require, expel him by Exorcismes, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, and giving of thanks unto God and the good Angels, and also praying for your defence and conservation: and then all those things being orderly performed, you may depart.

* A Character with five corners.

But if your hope be frustrated, and no Spirits will appear, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge

that you have erred in any thing, then that you ſhall amend, by adding or diminiſhing ; for the conſtancy of Reiteration doth often increaſe your authority and power, and ſtriketh terror into the Spirits, and humbleth them to obey.

And therefore ſome uſe to make a Gate in the Circle, whereby they may go in and out, which they open and ſhut as they pleaſe, and fortifie it with holy Names and Pentacles.

This alſo we are to take notice of, That when no Spirits will appear, but the Maſter being wearied hath determined to ceaſe and give over ; let him not therefore depart without licenſing the Spirits : for they that do neglect this, are very greatly in danger, except they are fortified with ſome ſublime defence.

Often imes alſo the Spirits do come, although they appear not viſible, (for to cauſe terror to him that calls them) either in the things which he uſeth, or in the operation it ſelf. But this kinde of licenſing is not given ſimply, but by a kinde of diſpenſation with ſuſpenſion, until in the following terms they ſhall render themſelves obedient. Alſo without a Circle theſe Spirits may be called to appear, according to the way which is above delivered about the conſecration of a book.

But when we do intend to execute any effect by evil Spirits, where an Apparition is not needful ; then that is to be done, by making and forming that thing which is to be unto us as an inſtrument, or ſubject of the experiment it ſelf ; as, whether it be an Image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like ſort ; then the name of the Spirit is to be written therein, with his Character, according to the exigency of the experiment, either by writing it with ſome blood, or otherwiſe uſing a perfume agreeable to the Spirit. Oftentimes alſo making Prayers and Orations to God and the good Angels before we invocate the evil Spirit, conjuring him by the divine power.

There is another kinde of Spirits, which we have ſpoken of in our third book of Occult Philoſophy, not ſo hurtful, and neereſt unto men ; ſo alſo, that they are effected with humane

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paſſions, and do joy in the converſation of men, and freely do inhabit with them: and others do dwell in the Woods and Deſarts: & others delight in the company of divers domeſtique Animals and wilde Beaſts; and otherſome do inhabit about Fountains and Meadows. Whoſoever therefore would call up theſe kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with ſweet ſounds and inſtruments of Muſick, ſpecially compoſed for the buſineſs, with uſing of Songs, Inchantments and pleaſant Verſes, with praiſes and promiſes.

But thoſe which are obſtinate to yeild to theſe things, are to be compelled with Threatnings, Comminations, Curſings, Deluſions, Contumelies, and eſpecially by threatning them to expel them from thoſe places where they are converſant.

Further, if need be, thou maiſt betake thee to uſe Exorciſmes; but the chiefeſt thing that ought to be obſerved, is, conſtancy of minde, and boldneſs, free, and alienated from fear.

Laſtly, when you would invocate theſe kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you ſhall ſet new bread, and running water or milk in new earthen veſſels, and new knives. And you ſhall make a fire, whereupon a perfume ſhall be made. But let the Invocant go unto the head of the Table, and round about it let there be ſeats placed for the Spirits, as you pleaſe; and the Spirits being called, you ſhall invite them to drink and eat. But if perchance you ſhall fear any evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant ſits, be within the Circle, and the reſt of the Table without the Circle.

In our third book of Occult Philoſophy, we have taught how and by what means the Soul is joyned to the Body; and, what hapeneth to the Soul after death.

Thou maiſt know further, That thoſe Souls do ſtill love their relinquiſhed Bodies after death, as it were a certain

affinity

affinity alluring them; such as are the Souls of noxious men, which have violently relinquished their Bodies, and Souls wanting a due burial, which do still wander in a liquid and turbulent Spirit about their dead carkasses; for these Souls by the known means by which heretofore they were conjoyned to their Bodies, by the like vapors, liquors, and savours, are easily drawn unto them.

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

In the raising up of these shadows, we are to perfume with new Blood, with the Bones of the dead, and with Flesh, Egges, Milk, Honey and Oile, and such-like things, which do attribute to the Souls a means apt to receive their Bodies.

It is also to be understood, That those who are desirous to raise up any Souls of the dead, they ought to do it in those places, wherein these kinde of Souls are most known to be conversant, or for some alliance alluring those souls into their forsaken Body; or for some kinde of affection in times past, impressed in them in their life, drawing the said Soul to certain places, things, or persons; or for the forcible nature of some place fitted and prepared for to purge or punish these Souls. Which places for the most part are to be known by the experience of visions, mighty incursions, and apparitions, and such-like prodigies seen.

Therefore the places most fitting for these things, are Church-yards. And better then them, are those places wherein there is the execution of criminal judgements. And better then these, are those places, in which of late yeers there have been some publike slaughters of men. Furthermore, that place is better then there, where some dead carkass, that came by a violent death, is not yet expiated, nor ritely buried, and was lately buried; for the expiation of those places, is also a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgement.

And

And from hence it is, That the Souls of the dead are not easily to be raised up, except it be the Souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, it will not be safe or commodious to go unto them; but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith to make a perfume in due maner, and to perform other competent Rites.

It is also to be known, That because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which now are spoken of, are not alwaies sufficient to raise up Souls, because of an extranatural portion of understanding and reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and cœlestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sound, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereunto.

The end of the fourth book of Agrippa.

Heptameron,

Heptameron:

OR,

MAGICAL ELEMENTS

OF

PETER de ABANO

PHILOSOPHER.

IN the former book,which is the fourth book of *Agrippa*,it is ſufficiently ſpoken concerning Magical Ceremonies, and Initiations.

But becauſe he ſeemeth to have written to the learned, and well-experienced in this Art; becauſe he doth not ſpecially treat of the Ceremonies, but rather ſpeaketh of them in general, it was therefore thought good to adde hereunto the Magical Elements of *Peter de Abano*: that thoſe who are hither-

to ignorant, and have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of Magical vanity; and as if they were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described sillable by sillable.

In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

Of the Circle, and the composition thereof.

THE form of Circles is not alwaies one and the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, daies and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and what hour, that you make the Circle; what Spirits you would call, to what Star and Region they do belong, and what functions they have. Therefore let there be made three Circles of the latitude of nine foot, and let them be distant one from another a hands breadth; and in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, Write the name of the Angel of the hour. In the third place, The Sigil of the Angel of the hour. Fourthly, The name of the Angel that ruleth that day wherein you do the work, and the names of his ministers. In the fifth place, The name of the present time. Sixthly, The name of the Spirits ruling in that part of time, and their Presidents. Seventhly, The name of the head of the Signe ruling in that part of time

time wherein you work. Eighthly, The name of the earth, according to that part of time wherein you work. Ninthly, and for the compleating of the middle Circle, Write the name of the Sun and of the Moon, according to the said rule of time; for as the time is changed, so the names are to be altered. And in the outermost Circle, let there be drawn in the four Angles, the names of the presidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King and his three Ministers. Without the Circle, in four Angles, let *Pentagones* be made. In the inner Circle let there be written four divine names with crosses interposed in the middle of the Circle; to wit, towards the East let there be written *Alpha*, and towards the West let there be written *Omega*; and let a cross divide the middle of the Circle. When the Circle is thus finished, according to the rule now before written, you shall proceed.

Of the names of the hours, and the Angels ruling them.

It is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, and Planets unto which they are subject; so that that Spirit which governeth the day, ruleth also the first hour of the day; the second from this governeth the second hour; the third, the third hour, and so consequently: and when seven Planets and hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

Hours of the day.	Hours of the night.
1. *Yayn.*	1. *Beron.*
2. *Janor.*	2. *Barol.*
3. *Nasnia.*	3. *Thami.*
4. *Salla.*	4. *Athar.*

5. *Sadedali.*	5. *Mathon.*
6. *Thamur.*	6. *Rana.*
7. *Ourer.*	7. *Netos.*
8. *Thamic.*	8. *Tafrac.*
9. *Neron.*	9. *Saſſur.*
10. *Jayon.*	10. *Aglo.*
11. *Abai.*	11. *Calerva.*
12. *Natalon.*	12. *Salam.*

Of the names of the Angels and their Sigils, it ſhall be ſpoken in their proper places. Now let us take a veiw of the names of the times. A year therefore is fourfold, and is divided into the Spring, Summer, Harveſt and Winter; the names whereof are theſe.

The Spring.	*Talvi.*
The Summer.	*Caſmaran.*
Autumne.	*Ardarael.*
Winter.	*Farlas.*

The Angels of the Spring.

Caracaſa.
Core.
Amatiel.
Commiſſoros.

The head of the Signe of the Spring.

Spugliguel.

The name of the earth in the Spring.

Amadai.

The

The names of the Sun and Moon in the Spring.

The Sun.	The Moon.
Abraym.	*Agusita.*

The Angels of the Summer.

Gargatel.
Tariel.
Gaviel.

The head of the Signe of the Summer.

Tubiel.

The name of the earth in Summer.

Festativi.

The names of the Sun and Moon in Summer.

The Sun.	The Moon.
Athemay.	*Armatus.*

The Angels of Autumne.

Tarquam.
Guabarel.

The head of the signe of Autumne.

Torquaret.

The name of the earth in Autumne.

Rabianara.

The

The names of the Sun and Moon in Autumne.

The Sun.	The Moon.
Abragini.	*Matasignais.*

The Angels of the Winter.

Amabael.
Ctarari.

The head of the sign of Winter.

Altarib.

The name of the Earth in Winter.

Geremiah.

The names of the Sun and Moon in Winter.

The Sun.	The Moon.
Commutaff.	*Affaterim.*

The Consecrations and Benedictions: and first of the Benediction of the Circle.

WHen the Circle is ritely perfected, sprinkle the same with holy or purging water, and say, *Thou shalt purge me with hysop, (O Lord,) and I shall be clean: Thou shalt wash me, and I shall be whiter then snow.*

The

The Benediction of perfumes.

T*He God of Abraham, God of Isaac God of Jacob, bless here the creatures of these kindes, that they may fill up the power and vertue of their odours; so that neither the enemy, nor any false imagination, may be able to enter into them: through our Lord Jesus Christ,* &c. Then let them be sprinkled with holy water.

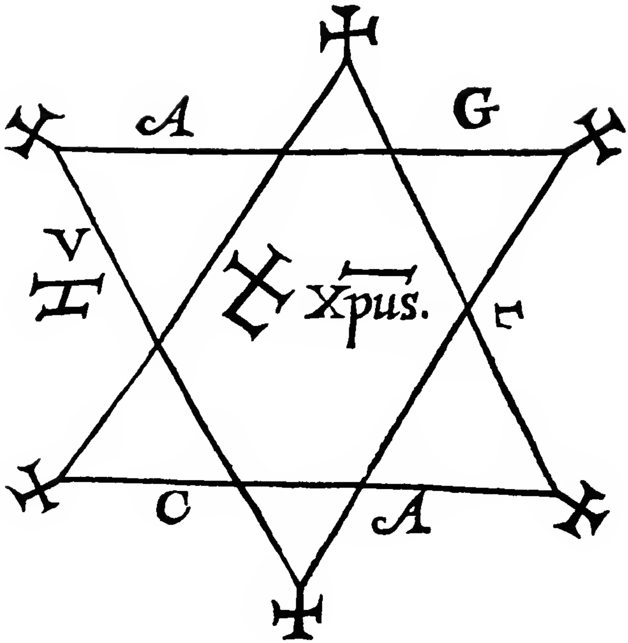
The Exorcisme of the fire upon which the perfumes are to be put.

THe fire which is to be used for suffumigations, is to be in a new vessel of earth or iron; and let it be exorcised after this manner. *I exorcise thee, O thou creature of fire, by him by whom all things are made, that forthwith thou cast away every phantasme from thee, that it shall not be able to do any hurt in any thing.* Then say, *Bless, O Lord, this creature of fire, and sanctifie it, that it may be blessed to set forth the praise of thy holy name, that no hurt may come to the Exercisers or Spectators: through our Lord Jesus Christ,* &c.

Of the Garment and Pentacle.

LEt it be a Priests Garment, if it can be: but if it cannot be had, let it be of linen, and clean. Then take this Pentacle made in the day and hour of *Mercury*, the Moon increasing, written in parchment made of a kids skin. But first let there be said over it the Mass of the holy Ghost, and let it be sprinkled with water of baptism.

An



An Oration to be ſaid, when the Veſture is put on.

A*Ncor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garment of Salvation, that this which I deſire I may bring to effect : through thee the moſt holy Adonay, whoſe kingdom endureth for ever and ever. Amen.*

Of

Of the manner of working.

LEt the *Moon* be increaſing and equal, if it may then be done, and let her not be combuſt.

The Operator ought to be clean and purified by the ſpace of nine daies before the beginning of the work, and to be confeſſed, and receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought alſo to have holy water from a Prieſt, and a new earthen veſſel with fire, a Veſture and Pentacle; and let all theſe things be rightly and duly conſecrated and prepared. Let one of the ſervants carry the earthen veſſel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the maſter carry the Sword; over which there muſt be ſaid one maſs of the Holy Ghoſt; and on the middle of the Sword, let there be written this name *Agla* †, and on the other ſide thereof, this name † *On* †. And as he goeth to the conſecrated place, let him continually read Letanies, the ſervants anſwering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him ſprinkle the Circle with holy water, ſaying, *Aſperges me Domine*, &c. Waſh me O Lord, &c.

The Maſter therefore ought to be purified with faſting, chaſtity, and abſtinency from all luxury the ſpace of three whole dayes before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furniſhed with Pentacles, Perfumes, and other things neceſſary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the ſeven Planets the ſeven dayes of the week, Colours and Metals; whoſe name you ſhall ſee in their places. And with bended knees invocating the ſaid Angels particularly, let him ſay, *O Angeli ſupradicti, eſtote adjutores meæ petitioni,*

& in adjutorium mihi, in meis rebus & petitionibus.

Then let him call the Angels from the four parts of the world, that rule the Air the ſame day wherein he doth the work or experiment. And having implored ſpecially all the Names and Spirits written in the Circle, let him ſay, *O vos omnes, adjuro atque conteſtor per ſedem Adonay, per Hagios, ô Theos, Iſchyros, Athanatos, Paracletos, Alpha & Omega, & per hec tria nomina ſecreta, Agla, On, Tetragrammaton, quòd hodie debeatis adimplere quod cupio.*

Theſe things being performed, let him read the Conjuration aſſigned for the day wherein he maketh the experiment, as we have before ſpoken; but if they ſhall be pertinacious and refractory, and will not yeild themſelves obedient, neither to the Conjuration aſſigned to the day, nor to the prayers before made, then uſe the Conjurations and Exorciſmes following.

An Exorciſme of the Spirits of the Air.

NOs *facti ad imaginem Dei, dotati potentia Dei, & ejus facti voluntate, per potentiſſimum & corroboratum nomen Dei El, forte & admirabile vos exorcizamus* (here he ſhall name the Spirits he would have appear, of what order ſoever they be) *& imperamus per eum qui dixit, & factum eſt, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Eſcerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelſus, exorcizamus vos, atque potenter imperamus, ut appareatis ſtatim nobis hic juxta Circulum in pulchra forma, videlicet humana, & ſine deformitate & tortuoſitate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audivit, & locutus eſt: & per nomen Dei Agla, quod Loth audivit, & factus ſalvus cum ſua familia: & per nomen Joth, quod Jacob audivit ab Angelo ſecum luctantes, & liberatus eſt de manu fratris ſui Eſau:* and by the name *Anephexeton, quod Aaron audivit, & loquens, & ſapiens factus eſt: & per nomen Zebaoth, quod Moſes nominavit, & omnia flumina & paludes de terra Ægypti,* *verſæ*

versæ fuerunt in sanguinem: & per nomen Ecerchie Oriston, quod Moses nominavit, & omnes fluvii ebullierunt ranas, & ascenderunt in domos Ægyptiorum, omnia destruentes: & per nomen Elion, quod Moses nominavit, & fuit grando talis, qualis non fuit ab initio mundi: & per nomen Adonay, quod Moses nominavit, & fuerunt locustæ, & apparuerunt super terram Ægyptiorum, & comederunt quæ residua erant grandini: & per nomen Schemes amathia, quod Josua vocavit, & remoratus est Sol cursum: & per nomen Alpha & Omega, quod Daniel nominavit, & destruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Misach & Abdenago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagios, & sedem Adonay, & per ô Theos, Iscytos, Athanatos, Paracletus; & per hæs tria secreta nomina, Agla, On, Tetragrammaton, adjuro, contestor, & per hac nomina, & per alia nomina Domini nostri Dei Omnipotentis, vivi & veri, vos qui vestra culpa de Cœlis ejecti fuistis usque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum est, cui omnes obediunt creaturæ, & per illud tremendum Dei judicium: & per mare omnibus incertum, vitreum, quod est ante conspectum divinæ majestatis gradiens, & potentiale: & per quatuor divina animalia T. antè sedem divinæ majestatis gradientia, & oculos antè & retrò habentia: & per ignem ante ejus thronum circumstantem: & per sanctos Angelos Cœlorum, T. & per eam quæ Ecclesia Dei nominatur: & per summam sapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante Circulum appareatis, ut faciendam nostram voluntatem, in omnibus prout placuerit nobis: per sedem Baldachiæ, & per hoc nomen Primeumaton, quod Moses nominavit, & in cavernis abyssi fuerunt profundati vel absorpti, Datan, Corah & Abiron: & in virtute istius nominis Primeumaton, tota Cœli militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio vestro, usque in profundum abyssi, & usque ad ultimum diem judicii vos ponimus, & relegamus in ignem æternum, & in stagnum ignis & sulphuris, nisi statim appareatis hic coram nobis, ante Circulum, ad faciendum voluntatem nostram. In omnibus venite per hæc nomina, Adonay Zebaoth, Adonay Amioram. Venite, venite, imperat vobis Adonay

nay, Saday, Rex regum potentissimus & tremendissimus, cujus vires nulla subterfugere potest creatura vobis pertinacissimis futuris nisi obedieritis, & appareatis ante hunc Circulum, affabiles subito, tandem ruina flebilis miserabilisque, & ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? festinate imperat vobis Adonay, Saday, Rex regum, El, Aty, Titeip, Azia, Hyn, Jen, Minosel, Achadan: Vay, Vaa, Ey, Haa, Eye, Exe, à, El, El, El, à, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

A Prayer to God, to be said in the four parts of the world, in the Circle.

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, Alpha & Omega, Leyste, Oriston, Adonay: O my most merciful heavenly Father, have mercy upon me, although a sinner; make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and alwaies worship and glorifie thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgement, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us shall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to my requests, in all these things which I command them. Then let him stand in the middle of the Circle, and hold his hand towards the Pentacle, and say, *Per Pentaculum Salomonis advocavi, dent mihi responsum verum.*

Then let him say, *Beralanensis, Baldachiensis, Paumachia & Apologia sedes, per Reges potestatesq́ magnanimas, ac principes præpotentes, genio, Liachidæ, ministri tartarea sedes: Primac,*

hic

hic princeps sedis Apologiæ nona cohorte : Ego vos invoco, & invocando vos conjuro, atq; supernæ Majestatis munitus virtute, potenter impero, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ : & per hoc nomen ineffabile, Tetragrammaton יהוה *Jehovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aër concutitur, mare retrograditur, ignis extinguitur, terra tremit, omnesq; exercitus Cœlestium, Terrestrium, & Infernorum tremunt, turbantur & corruunt : quatenus citò & sine mora & omni occasione remota, ab universis mundi partibus veniatis, & rationabiliter de omnibus quæcunque interrogavero, respondeatis vos, & veniatis pacifice, visibiles, & affabiles : nunc & sine mora manifestantes quod cupimus : conjurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra perficientes, persistentes semper usq; ad finem, & intentionem meam, visibiles nobis, & affabiles, clara voce nobis, intelligibile, & sine omni ambiguitate.*

Visions and Apparitions.

Quibus ritè peractis, apparebunt infinitæ visiones, & phantasmata pulsantia organa & omnis generis instrumenta musica, idq; fit à spiritibus, ut terrore compulsi socii abeant à Circulo, quia nihil adversus magistrum possunt. Post hæc videbis infinitos sagittarios cum infinita multitudine bestiarum horribilem : quæ ita se componunt, ac si vellent devorare socios : & tamen nil timeant. Tunc Sacerdos sive Magister, adhibens manum Pentaculo, dicat : Fugiat hinc iniquitas vestra, virtute vexilli Dei. Et tunc Spiritus obedire magistro coguntur, & socii nil am' lius videbunt.

Then let the Exorcist say, stretching out his hand to the Pentacle, *Ecce Pentaculum Salomonis, quod ante vestram adduxi præsentiam : ecce personam exorcizatoris in medio Exorcismi, qui est optimè à Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit & vocat. Venite ergo cum festinotione in virtute nominum istorum, Aye, Saraye, Aye, Saraye, Aye Saraye, ne differatis venire, per nomina æterna Dei vivi & veri Eloy, Archima, Rabur : & per hoc præsens Pentaculum, quod*

super

super vos potenter imperat : & per virtutem cœlestium Spirituum dominorum vestrorum : & per personam exorcizatoris, conjurati, festinati venire & obedire præceptori vestro, qui vocatur Octinomos. His peractis, sibiles in quatuor angulis mundi. Et videbis immediate magnos motus : & cùm videris, dicas : Quid tardatis? quid moramini? quid facitis? præparate vos & obedite præceptori vestro, in nomine Domini Bathat, vel Vachat super Abrac ruens, superveniens, Abeor super Aberer.

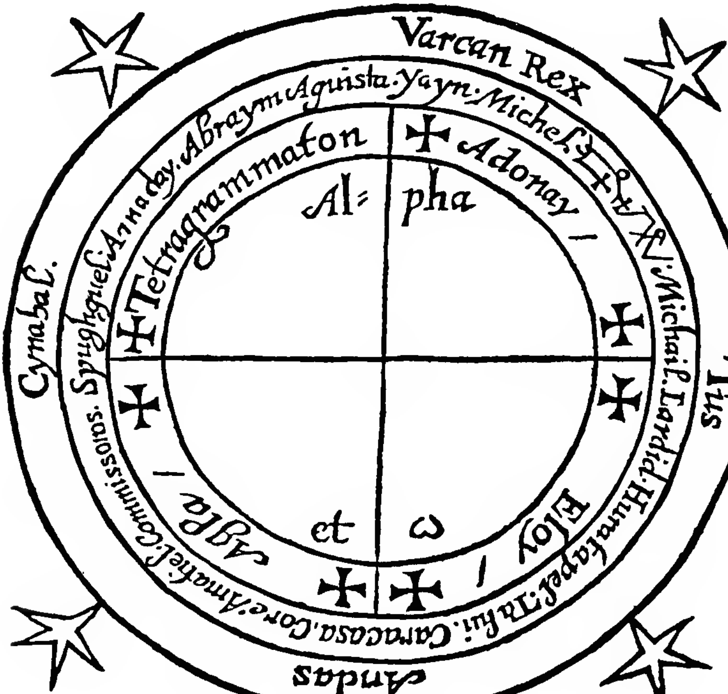
Tunc immediatè venient in sua forma propria. Et quando videbis eos juxta Circulum, ostende illis Pentaculum coopertum syndone sacro, & discooperiatur, & dicat : Ecce conclusionem vestram, nolite fieri inobedientes. Et subito videbis eos in pacifica forma : & dicent tibi, Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hæc nos subjugavit. Cùm autem apparuerint Spiritus, tunc dicas, Bene veneritis Spiritus, vel reges nobilissimi, quia vos vocavi per illum cui omne genu flectitur, cœlestium, terrestrium & infernorum : cujus in manu omnia regna regum sunt, nec est qui sua contrarius esse possit Majestati. Quatenus constringo vos, ut hic ante circulum visibiles, affabiles permanetis, tamdiu tamq; constantes, nec sint licentia mea recedatis, donec meam sine fallacia aliqua & veredicè perficiatis voluntatem, per potentiæ illius virtutem, qui mare posuit terminum suum, quem præterire non potest, & lege illius potentiæ, non pertransit fines suos, Dei scilicet altissimi, regis, domini, qui cuncta creavit, Amen. Then command what you will, and it shall be done. Afterwards license them thus : † *In nomine Patris, † Filii, & † Spiritus sancti, ite in pace ad loca vestra : & pax sit inter nos & vos, parati sitis venire vocati.*

These are the things which *Peter de Abano* hath spoken concerning Magical Elements.

But that you may the better know the manner of composing a Circle, I will set down one Scheme ; so that if any one would make a Circle in Spring-time for the first hour of Lords day, it must be in the same manner as is the figure following.

The

The figure of a Circle for the first hour of the Lords day, in Spring-time.

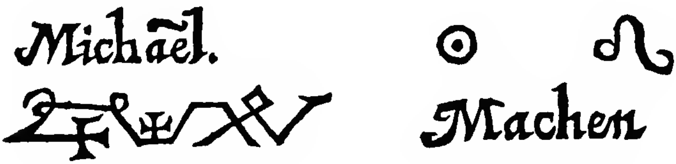


It remaineth now, That we explain the week, the ſeveral dayes thereof: and firſt of the Lords day.

Con-

Conſiderations of the Lords day.

THe Angel of the Lords day, his Sigil, Planet, Signe of the Planet, and the name of the fourth heaven.



The Angels of the Lords day.

Michael, Dardiel, Huratapal.

The Angels of the Air ruling on the Lords day.

Varcan, King.

His Miniſters.

Tus, Andas, Cynabal.

The winde which the Angels of the Air aboveſaid are under.

The North-winde.

The Angel of the fourth heaven, ruling on the Lords day, which ought to be called from the four parts of the world.

At the Eaſt.

Samael. Baciel. Atel.
Gabriel. Vionatraba.

At

At the West.

Anael. *Pabel.* *Ustael.*
Burchat. *Suceratos.* *Capabili.*

At the North.

Aiel. *Aniel,* vel *Aquiel.* *Masgabriel.*
Sapiel. *Matuyel.*

At the South.

Haludiel. *Machasiel.* *Charsiel.*
Uriel. *Naromiel.*

The perfume of the Lords day.

Red Wheat.

The Conjuration of the Lords day.

Conjuro & confirmo super vos Angeli fortes Dei, & sancti, in nomine Adonay, Eye, Eye, Eya, qui est ille, qui fuit, est & erit, Eye, Abraye: & in nomine Sad y, Cados, Cados, Cados, alte sedentis super Cherub n, & per nomen magnum ipsius Dei fortis & potentis, exaltatique super omnes cœlos, Eye, Saraye, plasmatoris seculorum, qui creavit mundum, cœlum, terram, mare, & omnia quæ in eis sunt in primo die, & sigillavit ea sancto nomine suo Phaa: & per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, & serv unt coram potentissimo Salamia, Angelo magno & honorato: & per nomen stellæ, quæ est Sol, & per signum, & per immensum nomen Dei vivi, & per nomina omnia prædicta, conjuro te Michael an ele magne, qui es præposi us D ei Dominicæ: & per nomen Adona, Dei Israel, qui creavit mundum & quicquid in eo est, quod pro melabores, & ad moleas omnem meam petitionem, juxta meum velle & votum meum, in negotio &

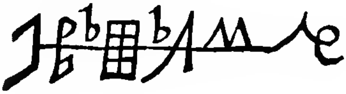
cauſa mea. And here thou ſhalt declare thy cauſe and buſineſs, and for what thing thou makeſt this Conjuration.

The Spirits of the Air of the Lords day, are under the North-winde; their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cauſe one to obtain favour and benevolence; to diſſolve the enmities of men; to raiſe men to honors; to carry or take away infirmities. But in what manner they appear, it's ſpoken already in the former book of Magical Ceremonies.

Conſiderations of Munday.

THe Angel of Munday, his Sigil, Planet, the Signe of the Planet, and name of the firſt heaven.

Gabriel. ☾ ♋



Shamain.

The Angels of Munday.

Gabriel. *Michael.* *Samael.*

The Angels of the Air ruling on Munday.

Arcan, King.

His Minſters.

Bilet. *Miſſabu.* *Abuzaha.*

The

The winde which the said Angels of the Air are subject to.

The West-winde.

The Angels of the first heaven, ruling on Munday, which ought to be called from the four parts of the world.

From the East.

Gabriel. Gabrael. Madiel.
Deamiel. Janael.

From the West.

Sachiel. Zaniel. Habaiel.
Bachanael. Corabael.

From the North.

Mael. Vuael. Valnum.
Baliel. Balay. Humastrau.

From the South.

Curaniel. Dabriel. Darquiel.
Hanun. Anayl. Vetuel.

The Perfume of Munday.

Aloes.

The Conjuration of Munday.

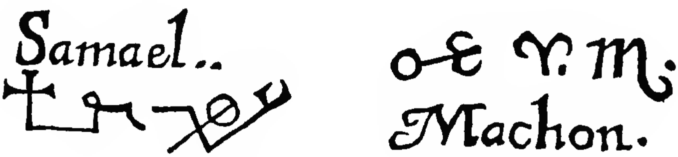
C*Onjuro & confirmo super vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados,*

Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuis monte Sinai, cum glorificatione regis Adonay, Sadaj, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit ſtagna & omnes aquas in ſecundo die, quaſdam ſuper cœlos, & quaſdam in terra. Sigillavit mare in al o nomine ſuo, & terminum, quam ſibi poſuit, non præter b t: & per nomina Angelorum, qui dominantur in primo exercitu, qui ſerviunt Orphaniel Angelo magno, precioſo & honorato: & per nomen Stellæ, quæ eſt Luna: & per nomina prædicta, ſuper te conjuro, ſcilicet Gabriel, qui es præpoſitus diei. Lunæ ſecundo quòd pro me labores & adimpleas, &c. As in the Conjuration of Sunday.

The Spirits of the Air of Munday, are ſubject to the West-winde, which is the winde of the Moon: their nature is to give ſilver; to convey things from place to place; to make horſes ſwift, and to diſcloſe the ſecrets of perſons both preſent and future: but in what manner they appear, you may ſee in the former book.

Conſiderations of Tueſday.

THe Angel of Tueſday, his ſigil, his Planet, the Signe governing that Planet, and the name of the fifth heaven.



The Angels of Tueſday.

Samael. Satael. Amabiel.

The

The Angels of the Air ruling on Tuesday.

Samax, King.

His Ministers.

Carmax. *Ismoli.* *Passran.*

The winde to which the said Angels are subject.

The East-winde.

The Angels of the fifth heaven ruling on Tuesday, which ought to be called from the four parts of the world.

At the East.

Friagne. *Guael.* *Damael.*
Calzas. *Arragon.*

At the West.

Lama. *Astagna.* *Lobquin.*
Soncas. *Jazel* *Isiael.*
Irel.

At the North.

Rahumel. *Hyniel.* *Rayel.*
Seraphiel. *Mathiel.* *Fraciel.*

At the South.

Sacriel. *Janiel.* *Galdel.*
Osael. *Vianuel.* *Zaliel.*

The

The Perfume of Tuesday.

Pepper.

The Conjuration of Tuesday.

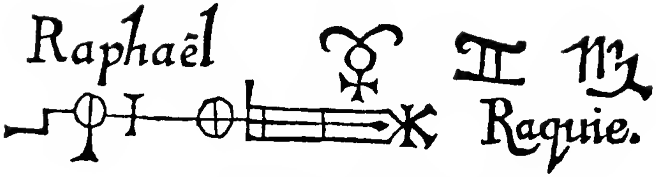
C*Onjuro & confirmo ſuper vos, Angeli fortes & ſancti, per nomen Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: & per nomina ipſius alti Dei, qui fecit aquam aridam apparere, & vocavit terram, & produxit arbores, & herbas de ea, & ſigillavit ſuper eam cum precioſo, honorato, metuendo & ſancto nomine ſuo: & per nomen angelorum dominantium in quinto exercitu, qui ſerviunt Acimoy Angelo magno, forti, potenti, & honorato: & per nomen Stellæ, quæ eſt Mars: & per nomina prædicta conjuro ſuper te Samael, Angele magne, qui præpoſitus es diei Martis: & per nomina Adonay, Dei vivi & veri, quod pro me labores, & adimpleas,* &c. As in the Conjuration of Sunday.

The Spirits of the Air of Tueſday are under the Eaſt-winde: their nature is to cauſe wars, mortality, death and combuſtions; and to give two thouſand Souldiers at a time; to bring death, infirmities or health. The manner of their appearing you may ſee in the former book.

Conſiderations of Wedneſday.

THe Angel of Wedneſday, his Sigil. Planet, the Signe governing that Planet, and the name of the ſecond heaven.

Ra-



The Angels of Wednesday.

Raphael. *Miel.* *Seraphiel.*

The Angels of the Air ruling on Wednesday.

Mediat or *Modiat*, *Rex.*

Ministers.

Suquinos. *Sallales.*

The winde to which the said Angels of the Air are subject.

The Southwest-winde.

The Angels of the second heaven governing Wednesday, which ought to be called from the four parts of the world.

At the East.

Mathlai. *Tarmiel.* *Baraborat.*

At the West.

Jeresous. *Mitraton.*

At

At the North.

Thiel. Rael. Jriahel.
Venahel. Velel. Abuiori.
Ucirnuel.

At the South.

Milliel. Nelapa. Babel.
Caluel. Vel. Laquel.

The Fumigation of Wednesday.

Mastick.

The Conjuration of Wednesday.

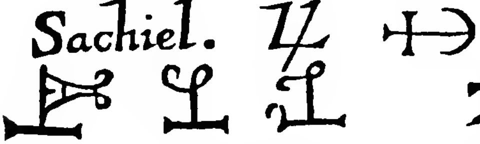
COnjuro & confirmo vos angeli fortes, sancti & potentes, in nomine fortis, metuendissimi & ben dicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie: & in nomine Adonay Dei Israel, qui creavit luminaria magna, ad distinguendum diem à nocte: & per nomen omnium Angelorum deservientium in exercitu secundo coram Tetra Angelo majori, atq; fortis & potenti: & per nomen Stellæ, quæ est Mercurius: & per nomen Sigilli, quæ sigillatur a Deo fortissimo & honorato: per omnia prædicta super te Raphael Angele magne, conjuro, qui es præpositus die: quartæ: & per no- en sanctum quod erat scrip um in fronte Aaron sacerdotis alt ssimi creatoris: & per nomina Angelorum, qu' in gratiam Salvatoris confirmati sunt: & per nomen sedis Animalium, habentium senas alas, quòd pro me labo et, &c. As in the Conjuration of Sunday.

The Spirits of the Air of Wednesday are subject to the South-west-winde: their nature is to give all Metals; to reveal all earthly things past, present and to come; to pacifie judges, to give victories in war, to re-edifie, and teach experiments and all decayed Sciences, and to change bodies mixt of Ele-

Elements conditionally out of one into another; to give infirmities or health; to raiſe the poor, and caſt down the high ones; to binde or loſe Spirits; to open locks or bolts: ſuch-kinde of Spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. In what manner they appear, it is before ſpoken.

Conſiderations of Thurſday.

THe Angel of Thurſday, his Sigil, Planet, the Signe of the Planet, and the name of the ſixth heaven.

Sachiel. ♃  ♓ Zebul.

The Angels of Thurſday.

Sachiel, Caſtiel, Aſaſiel.

The Angels of the Air governing Thurſday.

Suth, Rex.

Miniſters.

Maguth, Gutrix.

The winde which the ſaid Angels of the Air are under.

The South-winde.

But becauſe there are no Angels of the Air to be found a-

bove the fifth heaven, therefore on Thursday say the prayers following in the four parts of the world.

At the East.

O Deus magne & excelse, & honorate, per infinita secula.

At the West.

O Deus sapiens, & clare, & juste, ac divina clementia: ego rogo te piissime Pater, quòd meam petitionem, quòd meum opus, & meum laborem hodie debeam complere, & perfectè intelligere. Tu qui vivis & regnas per infinita secula seculorum, Amen.

At the North..

O Deus potens, fortis, & sine principio.

At the South.

O Deus potents & misericors.

The Perfume of Thursday.

Saffron.

The Conjuration of Thursday.

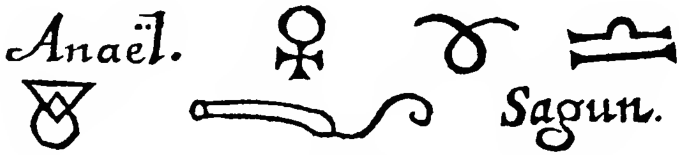
Conjuro & confirmo super vos, Angeli sancti, per nomen, Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, Hatim Ya, fortis firmator seculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Berisay, Alnaym: & per nomen Adonay, qui creavit pisces reptilia in aquis, & aves super faciem terræ, volantes versus cœlos die quinto: & per nomina Angelorum serventium in sexto exercitu coram pastore Angelo sancto & magno & potenti principe: & per nomen stellæ, quæ est Jupiter: & per nomen Sigilli sui:

ſui : & per nomen Adonay, ſummi Dei, omnium creatoris : & per nomen omnium ſtellarum , & per vim & virtutem earum: & per nomina prædicta, conjuro te Sachiel Angele magne, qui es præpoſitus diei Jovis, ut pro me labores, &c. As in the Conjuration of the Lords day.

The Spirits of the Air of Thurſday , are ſubject to the South-winde; their nature is to procure the love of women; to cauſe men to be merry and joyful ; to pacifie ſtriſe and contentions ; to appeaſe enemies ; to heal the diſeaſed, and to diſeaſe the whole ; and procureth loſſes, or taketh them away. Their manner of appearing is ſpoken of already.

Conſiderations of Friday.

THe Angel of Friday, his Sigil, his Planet, the Signe governing that Planet, and name of the third heaven.



The Angels of Friday.

Anael. Rachiel. Sachiel.

The Angels of the Air reigning on Friday.

Sarabotes, King.

Miniſters.

Amabiel. Aba. Abalidoth. Flaef.

The winde which the said Angels of the Air are under.

The West-winde.

Angels of the third heaven, ruling on Friday, which are to be called from the four parts of the world.

At the East.

Setchiel. Chedusitaniel. Corat.
Tamael. Tenaciel.

At the West.

Turiel. Coniel. Babiel.
Kadie. Maltiel. Huphaltiel.

At the North.

Peniel. Penael. Penat.
Raphael. Raniel. Doremiel.

At the South.

Porna. Sachiel. Chermiel.
Samael. Santanael. Famiel.

The Perfume of Friday.

Pepperwort.

The Conjuration of Friday.

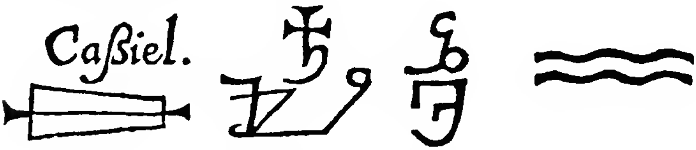
C*Onjuro & confirmo super vos Angeli fortes, sancti atque potentes, in nomine On, Hey, Heya, Ja, Je, Adonay, Saday,*
&

& in nomine Saday, qui creavit quadrupedia & anamalia reptilia, & homines in sexto die, & Adæ dedit potestatem super omnia animalia : unde benedictum sit nomen creatoris in loco suo : & per nomina Angelorum servientium in tertio exercitu, coram Dagiel Angelo magno, principe forti atq; potenti : & per nomen Stellæ quæ est Venus : & per Sigillum ejus, quod quidem est sanctum : & per nomina prædicta conjuro super te Anael, qui es præpositus diei sextæ, ut pro me labores, &c. As before in the Conjuration of Sunday.

The Spirits of the Air of Friday are subject to the Westwinde ; their nature is to give silver ; to excite men, and incline them to luxury ; to reconcile enemies through luxury ; and to make marriages ; to allure men to love women ; to cause, or take away infirmities ; and to do all things which have motion.

Considerations of Saturday, or the Sabbath day.

THe Angel of Saturday, his Seal, his Planet, and the Signe governing the Planet.



The Angels of Saturday.

Cassiel. Machatan. Uriel.

The

The Angels of the Air ruling on Saturday.

Maymon, King.

Ministers.

Abumalith. *Assaibi.* *Balidet.*

The winde which the said Angels of the Air aforesaid are under.

The Southwest-winde.

The Fumigation of Saturday.

Sulphur.

It is already declared in the Consideration of Thursday, That there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, use those Orations which you see applied to that purpose on Thursday.

The Conjuration of Saturday.

Conjuro & confirmo super vos Caphriel vel Cassiel, Machatori, & Seraquiel Angeli fortes & potentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris seculorum, qui in septimo die quievit: & per illum qui in beneplacito suo filiis Israel in hereditatem observandum dedit, ut eum firmiter custodirent, & sanctificarent, ad habendem inde bonam in alio seculo remunerationem: & per nomina Angelorum servientium in exercitu septimo Pooel Angelo magno & potenti principi: & per nomen stellæ quæ est Saturnus: & per sanctum Sigillum ejus: & per nomina prædicta conjuro super te Caphriel, qui prapo-

præpositus es diei septimæ, quæ est dies Sabbati, quòd pro me labores, &c. As is set down in the Conjuration of the Lords day.

The Spirits of the Air of Saturday are subject to the South-west-winde: the nature of them is to sow discords, hatred, evil thoughts and cogitations; to give leave freely, to slay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables of the Angels of the Hours, according to the course of the dayes.

SUNDAY.

Hours of the day.	Angels of the hours.	Hours of the day.	Angels of the hours.
1. *Yayn.*	*Michael.*	7. *Ourer.*	*Samael.*
2. *Janor.*	*Anael.*	8. *Tanic.*	*Michael.*
3. *Nasnia.*	*Raphael.*	9. *Neron.*	*Anael.*
4. *Salla.*	*Gabriel.*	10. *Jayon.*	*Raphael.*
5. *Sadedali.*	*Cassiel.*	11. *Abay.*	*Gabriel.*
6. *Thamur.*	*Sachiel.*	12. *Natalon.*	*Cassiel.*

Hours of the night.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Beron.*	*Sachiel.*	7. *Netos.*	*Cassiel.*
2. *Barol.*	*Samael.*	8. *Tafrac.*	*Sachiel.*
3. *Thanu.*	*Michael.*	9. *Sassur.*	*Samael.*
4. *Athir.*	*Anael.*	10. *Aglo.*	*Michael.*
5. *Mathun.*	*Raphael.*	11. *Calerna.*	*Anael.*
6. *Rana.*	*Gabriel.*	12. *Salam.*	*Raphael.*

MUNDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Gabriel.*	1. *Beron.*	*Anael.*
2. *Janor.*	*Cassiel.*	2. *Barol.*	*Raphael.*
3. *Nasnia.*	*Sachiel.*	3 *Thaun.*	*Gabriel.*
4. *Salla.*	*Samael.*	4. *Athir.*	*Cassiel.*
5. *Sadedali.*	*Michael.*	5. *Mathon.*	*Sachiel.*
6. *Thamur.*	*Anael.*	6. *Rana.*	*Samael.*
7. *Ourer.*	*Raphael.*	7. *Netos.*	*Michael.*
8. *Tanic.*	*Gabriel.*	8. *Tafrac.*	*Anael.*
9. *Neron.*	*Cassiel.*	9. *Sassur.*	*Raphael.*
10. *Jayon.*	*Sachiel.*	10. *Aglo.*	*Gabriel.*
11. *Abay.*	*Samael.*	11. *Calerna.*	*Cassiel.*
12. *Natalon.*	*Michael.*	12. *Salam.*	*Sachiel.*

TUESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Samael.*	1. *Beron.*	*Cassiel.*
2. *Janor.*	*Michael.*	2. *Barol.*	*Sachiel.*
3. *Nasnia.*	*Anael.*	3. *Thanu.*	*Samael.*
4. *Salla.*	*Raphael.*	4. *Athir.*	*Michael.*
5. *Sadedal.*	*Gabriel.*	5. *Mathon.*	*Anael.*
6. *Thamur.*	*Cassiel.*	6. *Rana.*	*Raphael.*
7. *Ourer.*	*Sachiel.*	7. *Netos.*	*Gabriel.*
8. *Tanic.*	*Samael.*	8. *Tafrac.*	*Cassiel.*
9. *Neron.*	*Michael.*	9. *Sussur.*	*Sachiel.*
10. *Jayon.*	*Anael.*	10. *Aglo.*	*Samael.*
11. *Abay.*	*Raphael.*	11. *Calerna.*	*Michael.*
12. *Natalon.*	*Gabriel.*	12. *Salam.*	*Anael.*

Wednesday.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Raphael.*	1. *Beron.*	*Michael.*
2. *Janor.*	*Gabriel.*	2. *Barol.*	*Anael.*
3. *Nasnia.*	*Cassiel.*	3. *Thanu.*	*Raphael.*
4. *Salla.*	*Sachiel.*	4. *Athir.*	*Gabriel.*
5. *Sadedali.*	*Samael.*	5. *Mathon.*	*Cassiel.*
6. *Thamur.*	*Michael.*	6. *Rana.*	*Sachiel.*
7. *Ourer.*	*Anael.*	7. *Netos.*	*Samael.*
8. *Tanic.*	*Raphael.*	8. *Tafrac.*	*Michael.*
9. *Neron.*	*Gabriel.*	9. *Sassur.*	*Anael.*
10. *Jayon.*	*Cassiel.*	10. *Aglo.*	*Raphael.*
11. *Abay.*	*Sachiel.*	11. *Calerna.*	*Gabriel.*
12. *Neron.*	*Samael.*	12. *Salam.*	*Cassiel.*

Thursday.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Sachiel.*	1. *Beron.*	*Gabriel.*
2. *Janor.*	*Samael.*	2. *Barol.*	*Cassiel.*
3. *Nasnia.*	*Michael.*	3. *Thanu.*	*Sachiel.*
4. *Salla.*	*Anael.*	4. *Athir.*	*Samael.*
5. *Sadedali.*	*Raphael.*	5. *Maton.*	*Michael*
6. *Thamur.*	*Gabriel.*	6. *Rana.*	*Anael.*
7. *Ourer.*	*Cassiel.*	7. *Netos.*	*Raphael.*
8. *Tanic.*	*Sachiel.*	8. *Tafrac.*	*Gabriel.*
9. *Neron.*	*Samael.*	9. *Sassur.*	*Cassiel.*
10. *Jayon.*	*Michael.*	10. *Aglo.*	*Sachiel.*
11. *Abay.*	*Anael.*	11. *Calerna.*	*Samael.*
12. *Natalon.*	*Raphael.*	12. *Salam.*	*Michael.*

FRIDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Anael.*	1. *Beron.*	*Samael.*
2. *Janor.*	*Raphael.*	2. *Barol.*	*Michael.*
3. *Nasnia.*	*Gabriel.*	3. *Thanu.*	*Anael.*
4. *Salla.*	*Cassiel.*	4. *Athir.*	*Raphael.*
5. *Sadedali.*	*Sachiel.*	5. *Maton.*	*Gabriel.*
6. *Thamur.*	*Samael.*	6. *Rana.*	*Cassiel.*
7. *Ourer.*	*Michael.*	7. *Netos.*	*Sachiel.*
8. *Tanic.*	*Anael.*	8. *Tafrac.*	*Samael.*
9. *Neron.*	*Raphael.*	9. *Sassur.*	*Michael.*
10. *Jayon.*	*Gabriel.*	10. *Aglo.*	*Anael.*
11. *Abay.*	*Cassiel.*	11. *Calerna.*	*Raphael.*
12. *Natalon.*	*Sachiel.*	12. *Salam.*	*Gabriel.*

SATURDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Cassiel.*	1. *Beron.*	*Raphael.*
2. *Janor.*	*Sachiel.*	2. *Barol.*	*Gabriel.*
3. *Nasnia.*	*Samael.*	3. *Thanu.*	*Cassiel.*
4. *Salla.*	*Michael.*	4. *Athir.*	*Sachiel.*
5. *Sadedali.*	*Anael.*	5. *Maton.*	*Samael.*
6. *Thamur.*	*Raphael.*	6. *Rana.*	*Michael.*
7. *Ourer.*	*Gabriel.*	7. *Netos.*	*Anael.*
8. *Tanic.*	*Cassiel.*	8. *Tafrac.*	*Raphael.*
9. *Neron.*	*Sachiel.*	9. *Sussur.*	*Gabriel.*
10. *Jayon.*	*Samael.*	10. *Aglo.*	*Cassiel.*
11. *Abay.*	*Michael.*	11. *Calerna.*	*Sachiel.*
12. *Natalon.*	*Anael.*	12. *Salam.*	*Samael.*

But

But this is to be obſerved by the way, that the firſt hour of the day, of every Country, and in every ſeaſon whatſoever, is to be aſſigned to the Sun-riſing, when he firſt appeareth ariſing in the horizon: and the firſt hour of the night is to be the thirteenth hour, from the firſt hour of the day. But of theſe things it is ſufficiently ſpoken.

FINIS.

ISAGOGE:

An Introductory Discourse of the nature of such Spirits as are exercised in the sublunary Bounds; their Original, Names, Offices, Illusions, Power, Prophesies, Miracles; and how they may be expelled and driven away.

By *Geo. Pictorius Villinganus* Dr. in Physick.

In a Discourse between

CASTOR and POLLUX.

Castor. THe *Greeks* do report, that *Castor & Pollux have both proceeded from one egge*; but this I scarcely credit, by reason of the difference of your mindes; for thou affectest the heavens, but she meditates upon the earth and slaughters.

Pollux. And from thence perhaps was derived that argument, *That liberty of lying was alwaies assigned to the Greeks.*

Castor. Principally.

Pollux.

Pollux. But it is not to be supposed, that the *Greeks* are vain in all things; but as many others, when they speak out of a three-footed thing; whereof also the Poet *Ovid* speaks in verse,

——— *Nec fingunt omnia Græci.*

Homo homini Deus. *Castor.* In this provorb I protest they are most true, without any exception, that is, ἄνθρωπος ἀνθρώπου δαιμόνιον. that is, *One man to another is a devil.*

Pollux. Wherefore believest thou this to be most true, *Castor?*

Homo homini diabolus. *Castor.* Truely, that man to man is a devil and a ravening wolf, daily events do most certainly prove, if we do but note the treacheries that one man invents daily against another, the robberies, thefts, plunderings, rapes, slaughters, deceits, adulteries, and an hundred vipers of this nature; the fathers persecute the son, with a serpentine and poisonous biting; one friend seeks to devour another, neither can the guest be safe with his host.

Pollux. I confess it is truth thou speakest; but for ought I hear, thou dost mis understand the Etymologie of the word compared in this Proverb; for *Dæmon* here is not an horrible or odious name, but the name of one that doth administer help or succor unto another, and whom *Pliny* calleth a God. *Plin. lib. 2. chap. 7.*

Castor. Therefore dost thou affirm the word *Dæmon* in this Proverb to signifie any other then a cunning and malicious accuser?

Pollux. Thou hast not shot besides the mark: for, that there are more *Dæmons* then that sublunary one which thou understandest, every one may easily perceive, who hath not negligently read the opinions of the most excellent *Plato.*

Castor. I desire therefore, that thou wouldst not conceal such his writings; but that I may apprehend the marrow thereof.

Pollux. I will embrace such thy desire, for truely I do delight to treat with thee concerning this subject; mark therefore, and give attention.

Plato divided the orders of Devils or Spirits into three degrees, which as they are distinct in the greatness of their dignity, so also they are different in the distance and holding of their places. And the first order he ascribeth to those Spirits whose bodies are nourished of the most pure element of Air, wrought and joyned together, in a manner, as it were with splendid threeds, not having so much reference to the element of fire, that they may be perspicuous to the sight; neither do they so much participate of the earth, that they may be touched or felt; and they do inhabit the Cœlestial Theater, attending and waiting on their Prince, not to be declared by any humane tongue, or beyond the commands of the most wise God.

Three degrees of Spirits.

The first degree. of Spirits.

But the other degree is derived from those Spirits which *Apuleius* termeth rational animals, passive in their minde, and eternal in their time, understanding the apostate Spirits spread abroad from the bounds and borders of the Moon, unto us under the dominion of their Prince *Beelzebub*, which before the fall of *Lucifer* had pure clarified bodies; and now, like unto the former, do wander up and down, after their transgression, in the form of an aiery quality.

The second degree.

Castor. These I do not conceive are understood in the *Greek* Proverb: for these do hurt, and are the accusers and betrayers of men. But proceed.

Pollux. The third degree of Spirits is of a divine deitie, which is called by *Hermes*, A divine miracle to man, if he do not degenerate from the Kingly habit of his first form; whom therefore of this kinde the *Greeks* and *Plato* have called *Dæmons*, that is, God; and that man may be like unto God, and profitable and commodious one to another; and so also (the *Syrian* being witness) we have known *Plato* himself to have been called *Dæmon*, because he had set forth very many things of very high matters, for the good of the Commonwealth; and so likewise *Aristotle*, because he very largely disputed of sublunaries, and all such things as are subject to motion and sence. *Homer* calleth God and evil Spirits, *Demons*, without putting a discrimination.

The third degree.

Plato called *dæmon*, and *Aristotle*.

Castor.

Castor. Thou hast committed the ship to the waves, *Pollux*; therefore cease not to proceed, and declare something more concerning the Office and imployment of these Spirits, to whom *Plato* attributeth the second degree, and calleth them Lunaries.

Pollux. What shall I say?

Castor. In the first place, declare wherefore thou hast before termed these Spirits cunning and much knowing Accusers.

Why the devil is said to have much know-ledge.

Pollux. Saint *Augustine* unfoldeth this difficulty, and saith, That *a Devil doth so far signifie the cunning and much knowing quickness and vivacity of his deceitful wit, that by the congruent and agreeable seminal permixtures of elements, he doth so know the secrets and unknown vertues of men, as those things which may be effected and wrought by themselves successively and leisurely according to the course of nature, he by a speedy hasting or forcing of the works of nature, or by his own art, sooner bringeth the same to pass.* An example hereof he giveth in the wise men of *Pharaoh*, who immediately brought forth frogs and serpents at the commandment of the King, which nature more slowly and leisurely procreateth.

Castor. Thou hast excellently answered to the question, *Pollux*; but adde some thing concerning the original of those Spirits which do refut and refuse vertue; for oftentimes doubting, I have been perswaded that such Erynnes as are from God, do not appear out of the earth.

Pollux. The Ecclesiastical Scripture everywhere maketh mention of the rising of them; but I will unfold such a doubt: and there do arise many and various opinions of writers, but more commonly *Peter Lombardus* in his book of Sentences, draweth his Allegations out of St. *Augustine* upon *Genesis*; to wit, That *the Divel was before his fall an Archangel, and had a fine tender body, composed by God, out of the serenity and purest matter of the Skie and Air; but then after his fall from an Archangel, he was made an Apostate, and his body no more fine and subtil; but his body was made that it might suffer the effect of a more gross substance, from the quality of the more obscure, dark, and*

Lib. 2. distinct. 7.

spissious

spissious Air, which body also was stricken and astonished with the raging madness of pride, did draw away very many which were then Angels with him into his service and bondage, that they might be made Devils, who for him in this troublesome world do exercise their servile courses for him, and they do compel the inhabitants therein, or rather entice them; and to this purpose they undertake various endeavours, and do attempt various and manifold horrible studies, that are abominable unto God, and they serve in slavery and thraldom to Beelzebub *their Prince, and are held in most strong captivity.*

Castor. What? Have we the fall of this Archangel nowhere else in holy writ, but in the writings of St. *Augustine?*

Pollux. We have also the fall of other Angels.

The fall of *Lucifer* in Scripture.

Castor. Where?

Pollux. In *Esaias*, to whom thou shalt give the honour of an Evangelist, rather then a Prophet, because he so fully and plainly foretold of Christ and his kingdom: he maketh mention hereof in his 14 Chapter. And we have them also spoken of by the Apostle *Peter*, when he saith, *God spared not his Angels which sinned.* 2 Epist. 2.

Castor. Have the Devils a select place appointed them by God, which they inhabit?

What place the devils have appointed.

Pollux. *Peter* the head of the Church, in the place before quoted, affirmeth *them to be cast headlong into hell, reserved in the chains of hell, from whence* (as Cortesius saith) *they never go out, unless it be to tempt, provoke and delude men.* But St. *Augustine* the Champion of Christ, in his book of *The Agony of a Christian*, teacheth, That *these kinde of Spirits do inhabit in the sublunary region.* And in his 49 Epist. he sets forth, That *the most dark and obscure part of the Air, is prodestinated unto them as a prison, that they may the more neerly cast their nets of enticing and detaining.*

Castor. *Origen* hath taught, That *the punishments of the Devils are appointed for a time*; what saist thou to this?

The torments of the devils are everlasting.

Pollux. What shall I say? unless I should bewail and deplore the opinion of so great a man.

Castor. Wherefore shouldst thou do so?

Pol. Truely if they have hardened themselves in wickedness, time cannot purge nor cleanse them; or if they never so much desire it, they can never be able to accomplish it; for there is no space of repentance, nor time to recal that which is past, given unto them.

Castor. Thou hast now declared that the Archangel that became an apostate, did draw away very many other Angels with him in his fall, that they might become Devils: could not he of his own proper inseparate malice after his fall sufficiently rule over his own Province, without the Angels that fell with him?

Why the Devil hath familiars.

Pol. He could: but being allured by that pride, which made him so arrogantly affect the Majesty of God, he did so far strive to be like unto God, that he chose very many Ministers unto himself, to which in general he doth not commit all things he would have effected, but diverse things to divers Ministers, as may be gathered from the *Hebrew* Astronomers. Those which we call *Jovii, & Antemeridianii*, which are false Gods, that is, lyers, which desire to be esteemed and adored for Gods, and they are appointed as Servants and slaves to the Devil their Prince, that they might allure the people of the earth into a common love of themselves, which *Plato* saith, *Is the fountain of all wickedness, that they may aspire to authority and greatness, covet to be gorgeously clothed, to be called Monarchs of the earth in perpetual power, and Gods upon earth.* It is said, That it was one of these that spoke to our Saviour, shewing him all the Kingdoms of the earth, saying, *All these things will I give thee, if thou wilt fall down and worship me.*

Dæmons Jovii or *Antemerid.*

Mat. 4.

The Southern Spirits.

Castor. Certainly these *Meridsani*, I have almost declared to appear a madness in *Libicus, Sappho*, and *Dioclesian* the Emperour, who accounted, the utmost degree of blessedness was, to be reputed for Gods.

Libicus, Sapho and *Dioclesian*, Gods. The Comment of *Sapho.*

Pol. Truely, this is a certain natural foolishness of the minde, and of humane nature: he began, having taken certain little birds to teach them by little and little to pronounce humane words, & say, *μέγας Θεὸς Ψάπφω*, that is, *Sapho is a great God.* Which birds when they could pronounce the words per-

perfectly, he sent them abroad for this end and purpose, that flying everywhere abroad, they might repeat those words; and the people which were ignorant of his deceitful invention, were drawn to believe, that those words were spoken by divine instinct, and thereupon adore and worship him for a God. The other would compel his Subjects hereunto, that prostrating themselves down, and lifting up their hands, they should worship him as Almighty.

Castor. But are not they the captives of the Devil, who stir up wars, which are called *bloody men* in Scripture? *Psalm. 55.*

Pol. The Martialists of the North part of the world, are called Executioners of vengeance, Authors of devastations, and sowers of evil, working and executing judgement with *Asmodeus*, for their King *Abaddon* or *Apollyon*, whom St. *John* in his *Revelation*, mentioneth to be banished and expelled; for these Spirits have committed to them rapines, hatred, envy, robberies, wrath, anger, the excitements and provocations to sin, war and fury; sometimes making the Meridional Spirits their Messengers. And *Arioch* the Spirit of vengeance, whose work is to cause discord among brethren, to break wedlock, and dissolve conjugal love, that it's impossible to be renewed; of these mention is made in the 39 Chapter of *Ecclesiasticus*. And *Esaias* the heavenly Prophet speaketh of other Spirits sent from God to the *Ægyptians* to make them erre, which were Spirits of darkness, that is, of lyes; and this kinde of Spirit they call *Bolichim*.

The Spirits of the North.

Meridian Spirit.

Ecclus. 39. 28.

Spirits of darkness.

Castor. Is unlawful venery, and excessive gluttony, also to be imputed to the Devils?

Pol. Yes chiefly; for *Iamblichus* doth assert, That *the Spirits of the water, of the western part of the world, and some meridional Spirits, are predestinated to this purpose; such as* Nesrach *and* Kellen, *that do so frame and contrive unlawful loves, which produce shame and dishonesty, revellings and gurmandizings, surfetings with excessive drunkenness, wanton dances, gluttony and vomiting: they wander about lakes, fish-ponds and rivers, and which are the worst, foul and most fraudulent kinde of Spirits: and by* Alcinach *an occidental Spirit, he causeth shipwracks, tem-*

Occidental Spirits.

pests, earthquakes, hail, rain, and frequently subverteth and overturneth ships : and if he will appear visible, he appeareth and is seen in the shape of a woman. The *Hebrew* Astronomers before spoken of, do say, That *the Spirits of the Air do cause thunders, lightnings and thunderbolts, that so they might corrupt and infect the Air, and produce pestilence and destruction.* Of such kinde of Spirits St. *John* makes mention in the 9 Chapter of the *Revelation,* having *Meceris* for their tutelar, which is a Spirit causing heat in the time of noon. St. *Paul* calleth him, *The Prince of the power of the Air,* and *the Spirit that ruleth in the children of disobedience.*

The spirits of the air do infect the air.

Ephes. 2.

Castor. Are there so many monsters in *Phlegeton, Pollux?*

Pol. And many more ; for the same *Hebrew* Assertors do declare and maintain, That *there are Spirits of the fiery element, raging about like the fierce Panthers, which are conversant under the lunary regions, that whatsoever is committed to them, they forthwith execute the same. And there are Spirits of the earth, which inhabit in groves, woods and wildernesses, and are the plague and mischief of hunters ; and sometimes they frequent open fields, endeavouring to seduce travellers and passengers out of their right way, or to deceive them with false and wicked illusions ; or else they seek to afflict men with a hurtful melancholy, to make them furious or mad, that they may hurt them, and sometimes almost kill them. The chief of these are* Sanyaab *and* Achimael, *which are oriental Spirits, a kinde unapt for wickedness, by reason of the constancy of their dispositions. There are also subterranean Spirits, which do inhabit in dens and savernes of the earth, and in remote concavities of mountaines, that they might invade deep pits, and the bowels of the earth ; these do dig up metals, and keep treasures, which oftentimes they do transport from one place to another, lest any man should make use thereof: they stir up windes with flashing flames of fire : they smite the foundations of buildings, acting frightful daunces in the night, from which they suddenly vanish away, with making a noise and sounds of bells, thereby causing fear in the beholders ; and sometimes dissembling, and faining themselves to be the Souls of the dead : notwithstanding they are ignorant in compassing their deceits upon women ; of which company*

Spirits of fire.

Spirits of the earth.

Subterranean Spirits.

ny the Negromancers do ſay, is *Gazael, Fegor and Anarazol'* *Meridian Spirits.*

Caſtor. How warily ought a man to walk, *Pollux*, amongſt ſo many ginnes and ſnares?

Pol. A man never walketh ſafely, unleſs he forrifie and ſtrengthen himſelf with the armour of God, which is, *That his loynes be girt about with truth, and having on the breſt-plate of righteouſneſs, let him walk with his feet ſhod with the preparation of the Goſpel of peace, and let him take the ſheild of faith, and the helmet of ſalvation, whereby he ſhall daſh in peices all the darts of his adverſary.* But hear further: There are alſo beſides theſe, other lying Spirits (although they are all lyers) yet theſe are more apt to lye; they are called *Pythons*, from whence *Apollo* is called *Pythius.* They have a Prince, of whom mention is made in the book of the *Kings*, where it is ſaid, *I will be a lying Spirit in the mouth of all thy Prophets*; from whom the Spirits of iniquity do but a little differ, which alſo are called veſſels of wrath. *Belial*, whom they have interpreted to be without any equal, and *Paul* calleth him an Apoſtate or tranſgreſſor, is filthily inſervient for the worſt inventions. *Plato* affirmeth *Theut* to have been ſuch a one, who was the firſt that found out and invented Playes and Dice: to whom we will joyne the Monk, who invented the uſe of Gunpowder, in his Engins of war. Of theſe *Jacob* makes mention in *Geneſis*, where he bleſſeth his Sons: he ſaith, *Simeon and Levi are bloody veſſels of iniquity; Oh my ſoul, come not thou into their counſels.* The *Pſalmiſt* termeth theſe Spirits, *veſſels of death*; *Eſaias* calleth them, *veſſels of fury*; *Jeremiah, veſſels of wrath*; and *Ezekiel* calleth them, *veſſels of death and deſtruction.* The Negromancers do call the ſaid *Belial, Chodar, an oriental Spirit, which hath under him alſo the Spirits of Juglers, who do imitate and endeavour to act miracles, that they may ſeduce falſe Magicians and wicked perſons.* It is apparently manifeſt, that the Serpent which deceived *Eve*, was ſuch a ſeducer, and *Satan* is his Prince, of whom it is ſpoken in the *Revelation*, that *he ſhould deceive the whole world.* And ſuch a one was he, that at *Tubinga*, in the ſight of many people devoured a whole Chariot and ſome horſes.

A man never walketh ſafe. *Eph 6.*

1 Kings 11.

Pulvis pyrium.

Gen. 49.

*Eſai.*7.

Caſtor.

Castor. And what shall be the end of these false Prophets, and workers of wickedness? I can scarce believe that there is any angle or corner in the whole fabrick of the world, that is free from them.

Pol. Scarce the smallest mite that may be seen.

The world is the receptacle of

Castor. Therefore dost thou truely call the world the receptacle of those false lights.

Pol. If it were not most safely purged with the Sword of the word of God, it would forthwith be worse.

Castor. Without doubt.

Pol. Neverthelesss I have seen many that remain, whom I have not yet inscribed in this frantique Catalogue.

devils, false accusers, and spies.

Castor. Who are they?

Pol. False accusers and spies, obedient to *Astaroth*, who is called a Devil among the *Greeks*; and *John* calleth him the accuser of the brethren. Also there are tempters and deceivers that lie in wait to deceive, who are present with every man, and these we term evil Angels, which have *Mammon* for their King, & they do affect men with an insatiable avarice & thirsty desire after authority and dominion. There are others called *Lucifugi*, which fly from the light, never appearing in the day, but delighting in darkness, maliciously vexing and troubling men, and sometimes by Gods permission, either by some touching, breathing or inspiration, do hurt to them; but truely they are a kind which are unapt for to do much wickedness, because they eschew & fly from any communication with men. *Pliny* the second relates, that *there was such a one at* Athens, *in a certain spacious house, which* Anthenodorus *the Philosopher happened to purchase.* And *Suetonius* in his sixth book of *Cæsar*, makes mention of another to have long continued in the garden of *Lamianus*.

Lucifugi, fliers from the light.

A horrible apparition of a Spirit in the house of *Anthenodorus*.

Castor. I desire, if it be not too irksome to thee, declare unto me what *Pliny* speaketh concerning this Spirit of *Anthenodorus*.

Pol. The story is something long and prolixious, yet it shall not much trouble me to relate it. It is thus: *Pliny* in the seventh book of his *Epistles* writeth, *Of a certain large spa-*

ſpacious houſe at Athens, *which no body would inhabit by reaſon of the nocturnal incurſions of Spirits, which were ſo formidable to the inhabitants, that ſometimes in the day-time, and when they were watching, they would caſt them into dreams, ſo alwayes, that the ſhapes & forms which they then ſaw, were ever preſent in their memory. Where at length a certain Philoſopher named* Anthenodorus *happened to purchaſe that houſe, and prepared and furniſhed the ſame for himſelf to dwell in; and becauſe all men had an evil ſuſpition of that houſe, he forthwith commanded his ſervants to provide him a bed and tables, that after he had compleated and finiſhed his ſtudy he might go to bed. He therefore*(ſaith Pliny *when he went in (in the evening) and applied himſelf to his ſtudy, ſuddenly heard the locks to ſhake open, and the chains to be moved; neverthelеſs he did not lift up his eyes, nor ſtirred from his book, but ſtopped his ears with his fingers, leſt that furious tumult might work a vain fear upon him; but the noiſe ſtill approaching neerer unto him, at length he looked up, and ſaw an effigies like unto a finger beckoning and calling unto him, which he little regarded, until it had touched him three times, and the noiſe drew neer unto the table; and then he locked up, and took a light, and beheld the Spirit, as it were an old man, worn away with withered leanneſs and deformity, his beard hanging down long, horrible and deformed hair, his legs and feet were as it were laden with chains and fetters: he went towards a gate which was bolted, and there left the Philoſopher, and vaniſhed away.*

Caſtor. What fearful things thou relateſt, *Pollux!* but what was the event of this ſad ſpectacle?

Pol. The next day he related the whole matter to the Magiſtrates in order, as he had ſeen the ſame, admoniſhing them that they ſhould dig diligently about the threſhold of the door; for there it was probable they might finde ſomething, which might cauſe the houſe to be quiet and habitable.

Caſtor. What did they finde?

Pol. Having digged up the earth, *Pliny* ſaith, *They found a dead carcaſs, bound and intangled in chains and fetters, his fleſh being conſumed with devouring time, which without delay they cauſed to be buried, according to the Chriſtian ceremonies.*

Caſtor.

Castor. But this being performed, did the house afterwards become quiet and habitable?

Pol. Yes, very well.

They are possessed with madness, that destroy Church-yards. The Spirit *Zazalus* & *Eurynomus.*

Castor. What madness therefore possesseth them who prophane and destroy Church-yards, where the sacred Organs of the holy and blessed Spirit do rest; and do give the bones of the dead for meat to the Spirit *Zazelus*, of whom mention is made in the 3 of the *Kings*; and we read in *Pausanias*, amongst the Histories of *Delphos*, that he was called *Eurynomus.*

Pol. Thou shalt finde, that the Governours of Cities that were of the opinion and judgement of Christians, did subvert, destroy and prophane these holy places, that herein the youth might dance their mocking interludes, after the furious sound of the drum or taber, and sing, *Io pæan*; or, there the poor inferiour old women did sell base trumpery or lupines, which God would have to be purged with holy prayers, for the salvation of souls, or breaking of bread to the hungry.

Castor. But it is an impious and heathenish thing so to have touched the anointed of God.

The Ceremony of burials was in great esteem amongst the Heathens.

Pol. And worse then heathenish; for the heathens did highly esteem the Rites and Ceremonies of burials, as *Elpinor* is witness in *Homer*, where he yeildeth up his life; and in *Homer* he speaketh to *Ulysses*, *I intreat thee, O Ulysses, to be mindeful of me, and not depart away hence and leave me uninterred, lest that, not being ritely buried, I shall be made the wrath of the Gods.* And *Archita* the Philosopher in *Flaccus*, thus speaketh to the Mariner:

Horace 1 book of verses.

Me quoque divexi Rapidus comes rionis
Illyrtis Notus obruit undis.
Artu Nauta vagæ ne parce malignus harenæ,
Ossibus & capiti inhumato.
Particulam dare; sic quocunque minabitur Eurus
Fluctibus Hesperiis, Venusinæ
Plectantur silvæ, te sospite multaque merces
Unde potest tibi desluat æquo.

Ab

Ab Jove Neptuno, sacri Custode Tarenti.
Negligis immeritis nocituram,
Post modo te natis fraudem committere: fors &,
Debita Jura vicesq; superbæ
Te manent ipsum precibus non linquar multis
Teq; piacula nulla resolvent.

And *Palinurus* to *Æneas* in the sixth book of *Virgils Æneids.*

Nunc me fluctus habent versantq; in littore venti,
Quod te per Cœli jucundum lumen & auras
Per genitorem oro, per spem surgentis Juli.
Eripe me his invicte malis, aut tu mihi terram
Injice namq; potes.

Castor. Have the *Gentiles* so greatly esteemed the ceremony of burials? The vain Religion of the *Gentiles.*

Pollux. Yes, very much; for their Religion did hold that the Soul of a body which was uninterred, was void of any intelligible essence, and left to the power and command of a raging furious phansie, and subject to the torment and affliction of corporal qualities; so that it being an aiery body, somtimes the departed shadow would speak unto his remaining friends, and somtimes evilly vex and torment his enemies with revenge, as in the Poet, *Dido* threatneth *Æneas*, saying,

Omnibus umbra locis adero dabis improbe penas. *Æneid.4.*

Suetonius, as we have shown before, addeth the like concerning the dead body of *C. Caligula* the Emperour in the Garden of *Lamianus*, being not duly buried; for this body, because it was onely covered with a light turff, did very much disquiet and trouble the possessors of the Garden, with violent incursions in the night; until by his sisters, who were returned from banishment, it was taken up again and ritely and duly by them buried. The History of *C. Caligula.*

The house of *Caligula* burnt, because of the Spirits.

Castor. And the house wherein the same Emperour died, could by no other way or means be freed from the fury of these shadows or spirits, as History makes mention, but by burning thereof.

The mountain of *Hechelberg.*

Pollux. *Aristotle* speaking of miracles, mentioneth a certain mountain in *Norway*, named *Hechelberg*, environed about with the Sea, that continually sent forth such lamentable voices, like the yelling & howling of infernal devils, insomuch that the noise & clamour of their terrible roaring might be heard almost a mile; and the flocking together of great Ravens and Vultures neer it, did prohibit any access thereunto. And he reporteth that in *Lyppora* neer about the *Æolian* islands, there was a certain Hill from whence in the night there was heard Cymbals, and sounds of tinkling instruments of brass, with certain secret & hidden screechings, laughings and roarings of Spirits. But even now, *Castor*, thou didst make mention of *Zazelus*, whom also thou didst assert to have been called *Eurynomus* by *Pausania*; I desire thee to shew me somthing more largely concerning this Spirit.

A Hill in *Lyppora.*

Zazelus liveth by the flesh of the dead.

Castor. They do declare that he lives altogether by the flesh of the dead; so as sometimes he doth not leave the bones.

Pollux. The *Saxon* Grammarians, in the fifth book of the *Danish History*, do most truely subscribe their consents and agreements to this thy Assertion; for there they set before our eyes an admirable History of one *Asuitus* and *Asmundus*, which easily proveth all thy sayings.

Castor. I beseech thee declare this unto me, *Pollux.*

A wonderful History of *Asuitus* and *Asmundus.*

Pollux. Give attention; it is thus: *Asuitus* and *Asmundus* had sworn with mutual vows each to other, that he which should live longest of them, would entomb himself alive. Now sickness did consume away *Asuitus* before *Asmundus*; whereupon *Asmundus* for his Oath of friendship sake, with his dog & his horse entombed himself alive in a vast deep den; having carried with him some meat, whereupon a long time he fed. And at length *Ericus* the King of *Suecia* came into that place with an Army, and broke open the tombe of *Asuitus*; (supposing

posing there had been treasure hid therein) but when the cave was opened, he drew out *Asmundus*, and brought him into the light, who was covered with a deformed sharp countenance, a deadly deformity, and gored with blood flowing from his fresh wounds.

Castor. But this story pertaineth not to our purpose.

Pollux. Truely it doth, if you diligently mark these verses, which set forth the cause of his wounds.

Castor. Shew me these verses, if thou hast them.

Pollux. They are these which follow.

Quid stupetis qui relictum me Colore cernitis?
Obsolesci nempe vivus omnis inter mortuos,
Nescio quo Stygii numinis ausu,
Missus ab inferis Spiritus affluit
Sævis alipedem dentibus edit,
Infandoq; Canem præbuit ori,
Non contentus equi vel canis esu,
Mox in me rapidos transtulit ungues,
Discissaq; gena sustulit aurem;
Huic laceri vultus horret imago,
Emicat inq; fero vulnere sanguis
Haud impune tamen monstrifer egit,
Nam ferro servi mox caput ejus,
Persodiq; nocens stipite Corpus.

Asmundus reports of himself, that a Spirit eat up his horse & his dog, and afterwards began to devour him, & that he beat and wounded the Spirit.

Castor. I observe here, that *Asmundus* did cut the head of the Spirit *Zazelus* or *Eurynomus*, and struck and pierced his body with a club; what? have Spirits bodies, that may be seen and handled by men?

Pollux. *Cortesius* doth not deny, but that their natures may receive the habit and covering of vegetable bodies, and be transformed in several kindes of shapes, whereby they can the more craftily and subtilly delude and deceive the improvident wits of men. *Basilius Magnus* also testifieth the same, and witnesseth, that they have bodies appropriate to themselves, as likewise also have the pure Angels. *Psellus* a Necromancer doth also report the same; and he also teacheth,

The devils have bodies.

That sometimes they sleep or rest, and do change their places, and shew themselves visible to the sences of men. *Socrates* asserteth, That a Spirit did speak with him, which also sometimes he saw and felt; but their bodies cannot be discerned to be different in sex. But *Marcus Cherronesus*, an excellent searcher into the natures of Spirits, writeth, That they have simple bodies & that there doth belong a difference of sex to compound bodies; yet their bodies are easily drawn to motion and flexibility, and naturally apt to receive every configuration. *For,* saith he, *even as the clouds do shew forth the apparition and resemblance sometimes of men, and sometimes of every thing you conceive; so likewise do the bodies of Spirits receive various shapes as they please, by reason whereof they transforme themselves into the forms sometimes of men, and sometimes of women. Neverthelesse this is not free to them all, but onely to the fiery and aiery Spirits.* For he teacheth, That the Spirits of the water have more slow and less active bodies, which by reason of the slownesse and softnesse of that element, they do most especially resemble birds and women; of which kinde the *Naiades* and *Nereides* are, celebrated by the Poets. *Trimetius* testifies, That *the Devils do desire to assume the shapes of men rather then any other forms; but when they cannot finde the matter of the air convenient and befitting for that purpose.* And he saith, That *they frame such kinde of apparences to themselves, as the contrary humour or vapour will afford; and so they are seen sometimes in the form and shape of a Lion, a Wolfe, a Sow, an Asse, a Centaure, of a Man horned, having feet like a Goat:* such as it is reported were seen in the mountain of *Thru ngia*, where there was heard a terrible roaring.

The Spirits cannot be discerned by sex.

All Spirits cannot receive several shapes.

Castor. *Porphyr us* in *Eusebius*, in his fourth book of *Evangelical Preparations*, teacheth, That *some of these are good Spirits, and some bad*; but I have counted them to be all evil, *Pollux.*

Pollux. Then it seemeth that thou art not seduced with the assertions either of *Porphyrius*, or *Apuleius*, or *Proclus*, or of some other Plantonicks, which are mentioned in St. *Augustines* book of *The City of God*, 1, 2, and 3 Chapter, who

also

also do affirm that there are some of these Spirits good; for *Eusebius* in the said book and 6 Chapter; and St. *Augustine* concerning the same in his book of *The City of God*, the 9 Chapter and the 8, with very great and strong Arguments do convince the Platonicks, that none of these *Dæmons* are good, but all evil;and that we do also approve of from their names, which are every where set forth in holy Scripture; for the Devil is called *Diabolus*, that is, flowing downwards: that he which swelling with pride, determined to reign in high places, fell flowing down wards to the lowest parts, like the torrent of a violent stream, as *Cassiodorus* writeth. And he is called *Sathan*, that is, an adversary; who as St. *Jerome* testifieth, by reason of the corruption of his own malice, he continually resisteth, and is an adversary against God, who is the chiefest good. He is called *Behemoth* in the 40 Chapter of *Job*, which signifieth an Ox; for even as an Ox desireth hay, so he with the teeth of his suggestions, coveteth to destroy the upright lives of spiritual men. And *Leviathan* in the same place, which signifies an addition, because the Devil alwaies endeavours to adde evil to evil, and punishment to punishment. He is also called in *Revelation* 15. *Apollyon*, signifying a rooter out, for he rooteth out the vertues which God planteth in the Soul. He is called a *Serpent* in the 12 of the *Revelation*, by reason of his virulency. A *Lion* in the 1 Epist. *Peter* and the last Chapter, which roareth about seeking whom he may devour. He is called a cunning Workman *Isa.* 55. because by his malice the vessels that are elected and approved. He is called, *Isa.* 34. *Onocentaurus Erynus*, *Pilosus*, *Syren*, *Lamia*, *Ulula*, *Struthio*. And by *David* in the 90 *Psal.* an *Aspe*, *Basiliske* and *Dragon*. In the Gospel *Mammon*, *the Prince of this world, and Ruler of darkness.*

There is no *Dæmon* God.

Why he is called *Diabolus*.

Sathan.

Behemoth.

Leviathan.

Apollyon.

A Serpent.

Castor. Why therefore have the Divines declared, That the Almighty hath given two kindes of Spirits unto men; the one good, the keeper and preserver of their lives, the other evil, resisting the good: if they are all evil?

Pollux. The holy Doctors do understand by the good Spirit a good Angel, such as we read *Raphael* was to *Tobias*, who bound

the

the evil Spirit *Asmodeus* in the wilderness of the furthest parts of *Egypt*, that he might be the more safe.

Castor. It had been more safe for every man to have been without the evil Spirits; what therefore was the will of the heavenly Father concerning them?

Pollux. That by the assistance of the good Spirits, we might couragiously wage continual war against the evil Spirits; but being clothed with the harness of righteousness, like valiant souldiers we may gird our loyns with truth, and with the sheild of faith resist and fight against all his darts.

Castor. If we condescend unto this warfare of Spirits, it seemeth good to inquire whether the Devils have power of doing hurt, granted unto them by God; or whether of themselves they can hurt asmuch as they please?

The devils are the Princes of the earth.

Pollux. If the last were true, who could compare the end of their hurting? but it is very manifest, that their authority from on high is of so great existency, that *John* the Evangelist doubteth not to name the Devils the Princes of the earth.

Castor. In what manner therefore do they hurt?

Pollux. Although they be most mighty and powerful Spirits, yet they can do no hurt unless it be by permission; or, as *Damascenus* saith, *By dispensation.* And *Chrysostome* saith, *They have a limited power; for truely without the will of God, they cannot touch a hair of any mans head.* The Devil could not have deceived the Prophets of *Ahab*, if he had not received power from God; neither could he have brought any detriment upon *Job*, either unto his body or his goods, but by the power God had given him. In the 7 of *Exodus* the Magicians made Frogs and Serpents by the power of the Devil permissively; but Lice they could not bring forth, by reason of the greater power of God prohibiting them. Neither in the Gospel could the Devils hurt the Swine until Christ had given them leave.

Castor. Therefore the Devil is not so much to be feared, but the Lord our God, that either he would not suffer him to rage against us; or if at any time by his own determinate counsel

counsel he let loose his chains, that then he would defend and mercifully preserve us.

Pollux. Thou saiest well; for even as a wilde boare is not to be feared if he be bound, and held with a strong chain by a powerful strong man, and who is able by his strength to restrain the fiercenesse of the boare; but the man is to be feared, and requested, that he would not let loose the boare: So also *Satan* is not to be feared, being bound with the cords of the Almighty; but the Almighty rather, who holdeth him with a cord, lest at any time he should let loose his cord, for to execute his will against us.

Castor. We know that the Devils, after incarnation of the Word, were called the Lords of the earth; but I wonder, where the Word is not yet incarnate, whether they have power also over men.

The devils seducemen where the word is not known.

Pollux. If it pleaseth God, they have very much; but take a demonstration thereof, *Castor*, from the *Caldeans*, amongst whom the Devil raged with so much power and dominion, that they made no esteem of the true God, but worshipped the elements. There needeth not a demonstration of the *Greeks*; for the fury of the Devil did so much reign amongst them, that by his Arguments, they accounted *Saturn* for a very great God, devouring their own proper Children; and *Jupiter*, an adulterer and father of all filthinesse, they named to be the father of Gods and men; *Bacchus*, the most wicked example of all servitude and bondage, they called a free father; *Venus* a strumpet, they termed a pure virgin; and they worshipped *Flora* an harlot, as a type or example of virginity. There is no man that is ignorant, that the *Egyptians* have been worse then the *Greeks*, when they made peculiar Gods to themselves, by the inanimate perswasions of the Devil; for one worshipped a sheep, another a goat, another a calfe, very many did worship hoggs, crows, hawkes, vultures, eagles, crocodiles, cats, dogs, wolves, asses, dragons; and things growing also, as onyons, garlick, and thornes; as every one that is covetous of reading, shall finde in *Damascenus*, in his History of *Josaphat* and *Barlaas*, and in *Eusebius*, in the fourth book

book, and first Chapter of *Evangelical Preparations*; neither do I account the *Hebrews* (who glory in being the off-spring of their father *Abraham*) to have been better then the former, when also by the instinct of the devil, after their coming up out of *Egypt*, with cruel hands they violently assaulted the Prophets and holy men of God, whom at length they also slew: that I may hold my peace, how diligently they have brought into their Religion the Gods, or rather Devils of the *Gentiles*.

Castor. I perceive by these thy assertions, that one Devil, and another Devil, hath been adored for Gods; for thou hast now said, That the *Greeks*, by the madness wherewith the Devil possessed them, have made unto themselves, *Saturn*, *Jupiter*, *Bacchus*, *Venus* and *Flora*, for Gods; which *Lactantius* in his fourth book *De vera Sapientia*, also accounteth for Devils.

Pollux. Declare, I pray, thee the words of *Lanctantius*.

Castor. Mark them; they are thus: *The same Devils are the gods of the Gentiles; but if any one will not believe these things of me; then let him credit* Homer, *who joyneth the great* Jupiter *to the great Devils; and the other Poets and Philosophers do call them sometimes Gods, and sometimes Devils whereof there is one true, and another false: for the most wicked Spirits when they are conjured, do confess themselves to be Devils; but where they are worshipped, they declare themselves to be Gods, that they may thrust men into errors, and draw them from the worship of the true God; through whom alone eternal death can be escaped.*

Pollux. It is expedient for me now to be more inquisitive in this discourse; whether there be power given to the Devils to foretell things to come? concerning which thing hitherto I have not been able to dart at the right mark; for this question seemeth sufficiently doubtful unto me.

Castor. St. *Augustine* in his book *De Natura Dæmonum*, dissolveth this *Gordoneus* knot, and saith, That *the damned Spirits, being filled full of all manner of impiety and wickedness, do sometimes challenge to themselves power of foreseeing things to come; because in the sense of their Aiery bodies, they have a far*

The devils do foretel things to come.

more

more strong and prevalent power of fore-knowing, then men of earthly bodies can have; or because of the incomparable swiftness of their aiery bodies, which wonderfully exceedeth not onely the celerity of men and wilde beasts, but also the flying of birds: by which means, they are able to declare things long before they come to be known; which we, by reason of the earthly slowness of our sense, cease not to wonder at and admire: or because of the benefit of their continual life, they obtain this wonderful experience of things; which we cannot attain to, because of the shortness of our momentaneous life, which is but as it were a bubble.

Poll. This last assertion of S. *Augustine* seemeth unto me to be more true then the rest, because the Series of many yeers doth cause great experience.

Cast. If any one shall deny these opinions of *Augustine*, as erroneous, *Damascenus* setteth a greater witness of these things, without all exception, before our eyes; who in his second book of *Orthodox Faith* saith thus: *That the devils cannot foreknow things to come, for that belongs onely unto God: but so much as they are able to know, they have from the disposition of the celestial and inferiour bodies.*

The devils of themselves cannot foreknow things to come.

Poll. Why therefore do the devils so willingly and of their own accord undertake Prophecies, and to answer Oracles? What benefit have they from hence?

Cast. Nothing, but that hereby they seek to get great estimation, and covet to be counted worthy of admiration, and to be adored in stead of Gods.

Why the devils desire to be counted Prophets.

Poll. We know that the devil is the father of lyes, *Castor*: from whence we are piously to believe, that those things which he foretelleth, he extracteth from his own lyes.

Cast. Furthermore, the Prophet *Esaias* saith thus: *Shew the things that are to come hereafter, and tell us, that we may know that ye are gods.* And the Apostle *Peter* also saith, *The prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.* *Isai.41.* *2 Pet. 1.*

Poll. No man therefore will deny that they do sometimes foretel things to come.

Cast. No man, certainly: but for what cause that is attai-

ned to, *Chrysostome* doth most clearly teach, in these words: *It is granted*, he saith, *that sometimes the devil doth speak truth, that he might commend his own lying with rare verity: whereas, if he should never tell the truth, he could deceive no man, neither would his lying suffice him to tempt with.* Thus far *Chrysostome.* Notwithstanding, if he understand that he hath not grace granted unto him of himself to foretel the truth, he foretelleth things neverthelesss, but *so obscurely*, saith S. *Augustine, that he always layeth the blame of the things by him so foretold, upon the interpreter thereof.* *Porphyrius*, in his book of Oracles, although he be the greatest maintainer of devils, and the most expert teacher of diabolical Arts, neverthelesss he saith with the aforesaid Doctors, that *the foreknowledge of things to come, is not onely intricate to men, but also uncertain to the gods; and full of many obscurities.*

Why the devil som times tell truth.

The Oracles of the devils are uncertain.

Poll. Thou hast said, that the predictions of the devils are done in this maner, that they may gain authority to themselves amongst the credulous people, and be worshipped in stead of Gods: for what end do the evil spirits work Miracles?

Cast. What is a Miracle, *Pollux?*

Poll. A new and unwonted accident, which cometh to pass contrary to its course and custome, and draweth men into admiration thereof.

What a Miracle is.

The devils work miracles.

Cast. But do they work Miracles?

Poll. They do: for whereby dost thou believe that *Æsculapius* was honoured in his Consecration for a god, but onely by the means of a Miracle, when he conveyed a Serpent from *Epidaurus* to *Rome?* What gave so great authority to *Juno*, but onely the working of a Miracle? when her Image of wood was asked by *Furius Camillus* whether it would be carried to *Rome*, and it answered with a humane voice, *It would.* Also, from thence *Fortune* was made a goddess, because her *Statua*, in the way to *Latium*, in the hearing of many people, not once, but oftentimes spoke with a humane voice. In the 8 Chapter of the *Acts* of the Apostles, we read of Miracles done by *Simon* the son of *Rachel*; and in *Exod.* 8. of the

Magici-

Magicians of *Pharaoh*, who in the sight of many people brought forth frogs and serpents, and turned the waters into blood. *Apulem* doth testifie the power of men to be so great in Inchantments, that the devils do not onely work Miracles by the means of men, but they are able also to subvert Nature, and with a Demoniacal Incantation, make violent streams to stay their course, To turn the windes, To make the sun stand still, To break the course of the moon, To lay impediments upon the stars, To prolong the day, and to shorten the night; as *Lucanus* excellently sheweth.

The Inchantments of the devils do subvert Nature.

Cessavere vices rerum, dilataq; longa,
Hæsit nocte dies, legi non paruit æther
Torruit & præceps audito Carmine mundus.

And *Tibullus* of a certain Demoniacal Charm.

Hanc ego de cœlo ducentem sydera vidi,
Fluminis ac rapidi Carmine vertit ater,
Hac cantu finditq; solum manesq; sepulchris
Elicit, & tepido devorat ossa rogo.
Cum libet hac tristi depellit lumina cœlo,
Cum libet æstivo convocat orbe nives.

Cast. I do not any more wonder that *Moses* called God *Wonderful*, that he doth so connive at this sink of wickedness, and most wicked seducers, that he granteth them power to act such things so freely.

Poll. Firmianus excellently sheweth why God doth so, in his last book but one *of the works of God*, *De opificio Dei*: for he saith, that vertue is not vertue, unless it have some like, in ruling whereof it may shew and exercise its power: for he saith, *As Victory cannot stand without Vertue, so neither can Vertue subsist without an Enemy; which vertue no sooner had the Almighty indued man withal, but he forthwith added unto him an enemy, lest that vertue should lose its nature, being stupified with idleness.* He saith, that *a man cannot*

Why God permitteth the devils to work Miracles.

otherwise attain to the highest step, unless he have always an active hand; and that he shall establish and build up his salvation with a continual warfare and contention: for God will not that mortal men shall come to immortal blessedness with an easie journey, but he must wrestle and strive with sayls and oars against the author and inventor of all evils and errours, who causeth and worketh execrable things and miracles.

Somtimes it comes to pass, that the devil cannot be resisted.

Cast. But sometimes it cometh to pass, that by reason of the subtil snares and stratagems of the devil, which he so craftily prepareth against us, and especially against simple persons, whom he intangleth with vain Religions, so that we cannot resist him; or if we suppose our selves to be very able to withstand him, yet neverthelefs we shall be very much deceived by him; as we read he oftentimes did to the good, but almost-foolish Pastor, of whom *Tritemius* maketh mention.

Poll. But what happened to this good Pastor, and whom thou termest simple?

An admirable story of a swine-herd.

Cast. *Tritemius* saith, *Insomuch that he was not strong in faith, therefore he made more account of the name of Saint* Blaze, *and attributed more power and custody unto it, then unto the name of God, the best and greatest good.*

Poll. In what maner?

Cast. He had in his walking-staff, or Pastoral Crook, a Schedule inscribed with the name of St. *Blaze*; by the power and vertue of which staff, he did believe his swine were safely defended from the ravening of the wolves: and he did attribute so great a Deity to that Schedule, that he would leave his herd of swine to feed in the fields alone: notwithstanding, a certain time coming when the pastor was absent from his flock, and a certain man coming in the mean time, saw the devil keeping them; and he asked him what he kept here, who is the worst persecutor of the salvation of men? He answered, *I keep these swine.* The other replied, *By whose command?* The devil saith, *By the foolish confidence of the pastor: for he included a certain Schedule in his staff, unto which he ascribeth divine vertue, or to the inscription of the name of St.* Blaze; *and now, contrary to his own law, he believeth that his hogs*

hogs are thereby defended from the injury of wolves; inhering to me with a false superstition; where when he hath been by me called again and again, and hath not appeared, I have taken this custody upon my self, in stead of S. Blaze *: for I always freely stand in stead of God and his Saints: so also now most freely do I keep his swine for St.* Blaze, *that I may magnifie and confirm the foolish man in his vain confidence; and thereby I may seduce him so, that he may esteem of this Schedule more then God.*

Poll. This is a pleasant story: but I do not wonder that the devil should impose so much upon so simple a Pastor, when he doth in many things prevail over the more wise, if they do at themselves to his opportunities; which the Church contradicteth.

Poll. But are all things wrought and brought to pass by means of the devil which men call Miracles?

Cast. No: for we must give unto Nature that which seemeth to belong unto her, who is said to be the greatest worker of Miracles; as that which we have experienced in the stone *Asbestos*, which, as *Solinus* witnesseth, being once set on fire, cannot be quenched: and the root *Baara*, described by *Josephus* in the history of *Jerusalem*, which he testifieth to be of the colour of a flame of fire, splendent and shining in the night; but so difficult to be taken, that it always flies from under the hand of him that would take it, and deceiveth his eyes so long, until it be sprinkled with the urine of a menstruous woman: and when it is retained by this means, it may not be gathered or plucked up without danger; for present death followeth him that gathereth or plucketh it up, unless he shall be fortified with a Preservative about his neck, of the same root. For which cause, they who want the same root, do scarifie it round about; and having bound the root about with a bond, they tie the same to a dog, and suddenly depart away. Whereupon, the dog, too much endeavouring to follow after him, draweth up the root; and, as if the dog were to perform the turn of his master, he forthwith dies; and afterwards the same root may be taken and handled without any danger to any man. And the same *Josephus* teacheth, that the

Some miracles are done naturally.

the same root is of such present force for expiations, that also those who are vexed and tormented with unclean spirits, are immediately delivered, if they carry this root about them. Notwithstanding there is nothing hindereth, but that Art also may imitate Nature in the working of Miracles; as we may read in *Aristotle*, of the Greek fire that would burn in water: of which the said Author, in his singular Treatise concerning this, hath described very many compositions. And concerning the fire which is extinguished with oyl, and kindled with cold water, when it is besprinkled over therewith.

Art sometimes imitateth Nature in working Miracles.

Poll. It sometimes happeneth that the devils do clothe themselves, sometimes in more slender, and sometimes in more gross habits, that thereby they may very much affright and molest men with horrible phantasies, and terrible sights; with Ghosts appearing in divers and several shapes and aspects. What, cannot we be fortified with any thing to force and compel them to flie from us?

How the devils are to be driven away.

Cast. *Origen*, in his book against *Celsus*, saith, that *there is no way more certain, then the naming of JESUS the true God.* For he saith he hath oftentimes seen innumerable spirits so driven away, both from the souls and bodies of men. St. *Athanasius*, in his book *de variis Quæstion.* testifieth, that the most present remedy against the insultation of evil spirits, is the beginning of the 67 Psalm, *Let God arise, and let his enemies be scattered.* *Cyprian*, in his book *Quod idola d.i non sint*, commandeth that the devils should be conjured away by the true God. Some men have declared, that Fire, which is the most holy of all elements, and the Creed, and also the instrument whereon the fire was carried, were very profitable for this purpose: from whence, in their sacrifices about the sepulchres of the dead, they diligently observed the use of lights: or else from thence that *Pythagoras* did determine, that God could be in no wise truely worshipped without lights burning. Some others do binde swords for this intent and purpose, taking the same out of the 11 Ode of *Homer*, where he writeth, that *Ulysses*, when he offered a sacrifice to his mother,

The Spirits fear Swords.

ther, had a ſword drawn preſent by him, wherewith he expelled and drove away the ſpirits from the blood of his ſacrifice. And in the ſixth of *Virgil*, when the Sybil led *Æneas* into hell, ſhe ſaith thus:

——— ———Procul, O procul eſte profani,
Tuq; invade viam, vaginaq; eripe ferrum.

Philoſtratus writeth, that he compelled *Apollonius*, a ſpirit, obvious to him and his companions, to flight, with contumelies and direful imprecations; that the viſion making a noiſe, and with great horrour vaniſhed away from them. Very many do much commend a Perfume of Calamint, Piony, Mint, Palma Chriſti, and Parſley, to be uſed in this caſe. Many do keep preſent with them Red Coral, Mugwort, Hypericon, Rue, or Vervin, for this purpoſe. Some do uſe for this buſineſs the tinkling of keys, ſounding of conſecrated bells, or the terrible ratling of Armour.

Poll. I have ſometimes heard from our Elders, that they made them Sigils inſcribed with Pentagones; by vertue whereof, the ſpirits might be expelled and driven away. What ſayſt thou to theſe? Characters do drive away Spirits.

Caſt. *Averrois* writing againſt *Algazelus*, affirmeth ſuch things to be almoſt nothing worth, unleſs to them that have confederated with the ſpirits. If therefore *Averrois* ſaith the truth, how then can the devils kingdom ſtand, divided againſt it ſelf? Characters avail not.

Poll. But we read that *Solomon*, a ſingular man with God, did make ſuch Sigils.

Caſt. We do read truely that *Solomon* did make them; but it was at ſuch time when he worſhipped Idols, and not when he was in the ſtate of ſalvation. *Tertullian* offereth a more certain Antidote then all the former, and exhorteth us, as *Job*, the moſt ſtrong champion of God, to fight againſt all the aſſaults of temptations: he admoniſheth us to be clothed with the ſilken garment of Honeſty, the purple robe of Modeſty and Shamefac'dneſs, and the cloak of Patience:

and

and he perswadeth us to meditate upon all those things which the devil doth devise and invent, to overthrow our integrity; that his falling may be proved the glory of our constancy, and that we be willing constantly to war against all machinations, which are permitted by God for this end. And the Prophet *Jeremiah* teacheth the same, in these words: *The Lord of hosts is the approver of the just.*

D. *Maximus*, in his book *de charitate*, commandeth us to binde and kill the devils. He saith we do then binde them, when by diligent observation of the Commandments of God, we do diminish and quash those affections that do boyl up in us: And we are said to kill them, when we so truely mortifie our lusts, that we cut him off from all occasions of accusing; saying with the Propet, *Depart, O homicide, the Lord the strong warriour is with me: thou shalt fall, and shalt be vanquished from me for ever.* *Olympiadorus*, 10 *cap.* when he interpreteth the Ecclesiastical history, saith, that *all sensual appetites are to be shut out, and excluded, so that the devil may not be admitted, neither by the allurements of the eyes, nor by itching ears, nor by the petulancie and frowardness of a hurtful tongue:* for this he accounteth to be the most absolute seal against the power of the devils. Some do admonish us, in our going forth to war against the devil, to use two sorts of weapons: the one is pure Prayer, which may raise up our affections unto heaven; and true and perfect Knowledge, which may communicate and fill our understandings with wholesome doctrines, and may suggest unto us what we are to pray for, that we may pray ardently, according to St. *James*, and not doubtingly. In the Prophesie of *Isaiah*, and Epistles of St. *Paul*, we may finde the same things; *Isai.59. Eph.6.* and 1 *Thess.5.* which may be as a remedy against vain Ghosts, that they may be expelled.

We are to fight against the devil with two sorts of armor.

Poll. For a remedy against Ghosts? Dost thou conceive that a Ghost is diverse and different from a spirit?

Cast. I know not truely what I may think hereof: for flowing in so spatious a sea of many opinions, I am so led in doubt, that I cannot easily attain to a certain Port of judgement:

ment: for there are ſome which do ſuppoſe that theſe Ghoſts are devils, by reaſon of the great fear and terrour wherewith they ragingly moleſt men by night in their houſes; and ſometimes for their innate nature do do hurt. There are others that do believe theſe Spirits are deceitful fantaſies, deceiving thoſe that are of evil belief; who by their fallacious viſions and imaginations do deceive and frighten the inhabitants in their houſes: and do deny that they are Spirits indeed, becauſe the Spirits have a body without hands and feet; wherefore they can hurt no man, nor make any tumult: being ignorant that the Angel (who alſo hath a body without hands and feet) did carry *Habakkuk* with his whole dinner, by the hair of his head, into *Babylon*, and afterwards brought him back again, and ſet him in his own place; neither conſidering that the Spirit of the Lord, alſo without a body, ſnatched up *Philip*, and carried him to *Azotus*: that I may forbear to ſpeak concerning a certain incorporeal Spirit, which did ſo diſquiet the houſe of my Grandfather, that by the ſpace of almoſt thirty yeers he cauſed it to be uninhabitable, unleſs it were when a Lamp was burning therein; neither did that then ſufficiently quiet the ſame: for going out of the houſe, they did ſo moleſt them with ſtones from above in the ſtreets, that they would caſt out of their hands the hearts of Pine-trees, which they uſed for torches. Concerning the Ghoſt that haunted the houſe of *Anthenodorus* the Philoſopher, and the tumultuous ſpirit of *C. Caligula*, there may more be ſpoken: but thou haſt underſtood the relations of them already in the foregoing diſcourſe. From all which, we may eaſily convince the opinions of thoſe, who deny that the Spirits can walk, or make any motion; but of how much truth we may hold the aſſertions of them, who do ſuppoſe that theſe tumultuous Spirits are neither devils, nor phantaſms, but the ſouls of the dead, now hearken unto.

Poll. Are there they who are of that opinion?

Caſt. There are they who are of both opinions: for they do declare that theſe are the ſouls of them who have departed from their bodies laden and clogged in their ſins;

which are therefore heard to be more or less turbulent in houses, according as they have any sensible ardent spark of that sin more or less; so that except in the mean time they are expelled and driven away from thence, or expiated by Alms or Intercessions, they are compelled to a certain bound of liberty, wandering thereabouts in expectation of the last Judgement.

Poll. Wherefore?

Lactant. of the souls of the dead. *Cast.* Because I believe that the souls of them which sleep in Christ, do live with Christ, and do not wander about the earth; and the souls of them who are oppressed and burdened with the grievous weight of their sins, since they are the members of Satan, are bound with Satan in the chains of darkness, expecting judgement in hell.

Poll. But *Firmianus*, a Writer of no mean judgement, thinketh the contrary, in his Book which he hath written *de Divino premio.*

Cast. How is that?

The opinion of *Firmianus.* *Poll.* These are his words: *Let not any man conceive that the souls of the dead are judged immediately after death: for they are all detained in one common custody, until the time shall come, wherein the Almighty Judge shall make examination and inquisition of their deeds. Then they who shall be found righteous, shall receive the reward of immortality; but they whose sins and wickedness shall then be detected, shall not arise again, but shall be inclosed with the wicked in darkness, and destined to eternal punishments.*

Cast. St. *Augustine* subscribeth to *Lactantius* in his *Enchiridion*, saying, *That the time which is interposed between the death of mankinde and the last resurrection, containeth the souls in secret hidden receptacles, where every soul receiveth condigne rest or misery, for the good or evil which he did in the body while he lived.*

Poll. Neither doth St. *Ambrose* disagree from this: in his second book of *Cain* and *Abel*, he saith, that *the soul is loosed from the body, and after the end of this life, is suspended to the ambiguous time of the last judgement.*

Cast.

Cast. So also some have declared, that the soul of *Trajanus Cæsar* did wander about; but the soul of St. *George* was freed from such suffrage.

Poll. Thou hast even now spoke, and that truely, that spacious is the sea of various opinions concerning these Spirits; for so indeed it is: but what Port thou touchest at, I desire thee it may not seem troublesome to thee to tell me: for I am not as yet satisfied of the certainty hereof by our discourse.

Cast. That which thou desirest, I conceive to be this: I hold that these tumultuous Spirits are meer images of Satan; which are not to be feared, neither is there any credit to be given to their answers: and are in no wise the souls of the dead, which either live with Christ, if they have done well; or else are bound in chains with Satan, if they have done evil.

Poll. It remaineth that we sift out this, *Castor:* for it happeneth now sometimes, that my father appeareth to me in my sleep; perhaps that may also seem unto thee to be a Spirit.

Cast. It may seem so: but I will not in any thing contradict thee beyond Reason: of my self I will adde nothing; but at leastwise I will annihilate thy opinion with the assertions of St. *Augustine.*

Poll. What assertions are those?

Cast. In his 11 book, which he intituleth *De mortuorum cura*, he offereth them as a means, saying, *Humane infirmity doth so believe of himself, that when he seeth any one that is dead, in his sleep, he supposeth that he seeth the soul of that dead person; but when he dreameth of any one that is alive, he then is out of doubt, that neither his soul nor his body, but the similitude of the man appeared unto him: As if they could be ignorant, that the souls of dead men do not appear unto them in dreams, but onely the similitudes of the persons deceased.* And he proveth both these to be done, by two examples which were at *Mediolanus*; whereof the first he sheweth to have been the image of a certain father that was dead, who appeared to his son, admonishing him that he should not pay again a debt to an

unjust Creditor, which the father had paid him before: for he saith the Case was thus: The father had paid a debt to a certain Creditor, which after the death of the father, the Creditor endeavoured by force to recover the same again of his son, who was ignorant of the payment thereof: to whom the image of his father appeared when he was sleeping, and shewed him where the Writing was hid. Whereupon, the son awaking from his sleep, sought for the Paper in the place he was directed, and found it, and thereby overthrew the malice of his deceitful Creditor. The second example is, whereby the same St. *Augustine* sheweth that the living do appear to the living, in their sleep: for he saith, that *Eurologius* the Rhetorician, professing the Rhetorick of *Cicero* at *Carthage*, he found a difficult and obscure place that was not declared to him; so that waking and sleeping he vexed himself by reason of his ignorance: but, in a certain night, the image of *Aurelius Augustine* appeared to him, and taught him in what maner the dark and difficult place was to be understood.

Poll. Augustine doth therefore conclude, without doubt, that they are not souls.

Cast. He doth so conclude: and the greater to strengthen such his judgement, he addeth, That if the souls of the dead have any interest or counsel in the affairs of the living, he undoubtedly knew, that his own pious mother did not desert him, not for one night, but when she was living, followed him both by sea and land: neither did he at any time sustain any anguish of heart, but comforted his sorrows. And that this may not seem too hard a speech, the president of Christ teacheth, that they do not erre, who affirm that the good Angels, by the appointment of God, and Divine dispensation, do sometimes come to, and visit men, both living and sleeping, and sometimes to the place where souls endure punishment: notwithstanding, it is not unto all, but onely unto those who are so lived, that God shall judge them worthy of this mercy; or unto those upon whom, without any respect unto their deserts, God will be pleased to glorifie

rifie his unſpeakable mercy ; that by the prayers of the living they may obtain pardon of their ſins, and deliverance from the priſon of torments.

Poll. I have ſometimes read, that the ſame St. *Auguſtine* did write, that it is better for a man to doubt of ſecret things, then to contend about things uncertain.

Caſt. That is certainly true ; neither doth he declare himſelf to be an offence to thoſe who do leave all theſe things to the unſearchable judgements of God, and labour not to finde out the ſecrets thereof.

Poll. Becauſe I have eaſily underſtood thy anſwers hitherto, I will not deſiſt till thou haſt fully reſolved me concerning this ſubject. I deſire therefore to know whether all Miracles which the devils perform, are done really, or imaginary phantaſies. Whether the devils work Miracles really, or not.

Caſt. That they perform many things really, and many things onely ſeemingly, we have already manifeſted out of the Writings of St. *Auguſtine.* For that great Prelate of the Chriſtian Church, writeth, in the 11 Chapter of his book *de Trinitate*, That *it is a very eaſie thing for the wicked Spirits, through the aëry ſubſtance of their bodies, to perform many things which ſeem wonderful (to the ſouls that are oppreſſed with earthly bodies) to be done.* He alſo ſaith, That *earthly bodies may be ſo qualified with art and exerciſe, that in publike Theaters they may perform ſuch wonderful things, that thoſe who never have ſeen them will not believe them, but that they were done by the aſſiſtance of the devil and his miniſters, to make their bodies of ſuch an aëry element, that the fleſh wonders at.* Or elſe, which is much, he ſaith alſo, That *they do contrive with occult inſpirations, forms, and fantaſies of images, to delude humane ſenſe ; wherewith, waking or ſleeping, they may be deceived.* Thus far *Auguſtine.* But, if thou wilt, I will produce alſo another witneſs without exception, *Pollux.*

Poll. I would have thee tell me who that is.

Caſt. *Abbas Tritemius*, in his third Queſtion to St. *Maximus Emilianus*, which is ſpoken of before, ſaieh thus : *The devils, amongſt unfaithful people, do ſeem to raiſe up the dead to life,*

The devils cannot really raise the dead.

life, and to shew miracles to curious men, that they might as it were swallow them up with errour in stead of miracles; and are altogether pertinacious and obstinate: but they cannot truely and really raise up the dead, but do variously deceive the senses of men, shewing them feigned resemblances of the dead. For it is certainly manifest, that the devils can do all things, but onely in a false similitude of holy miracles in truth.

Poll. Some say that the devils are obedient to wicked men, because of the similitude of their malice. How seemeth that to thee?

Cast. It seemeth to me, that they are obedient to evil men, but not to all men.

Poll. But to whom?

Cast. To those certainly with whom they have contracted and made compacts and covenants; as those women which they call *Pythonists* are accounted, who have vowed themselves by promise unto him.

Poll. But although they are compelled to be so serviceable unto them, yet is this service true or feigned?

Cast. It is feigned, certainly: for they are subservient unto men of their own accord, and genuine work, that they may deceive them, and allure them to themselves. Although we do not deny that their service is sometimes true, but onely towards those men, whose faith in the Lord Jesus Christ, by the merit of his holiness, hath caused them to be acceptable, and friends unto him. And that *Lactantius* also testifies, in these words, in his second book *De origine Erroris*, and 16 Chapter, That the devils do fear the just, that is, those that worship God, in whose Name they are conjured to depart out of bodies, and with whose words they are beaten as it were with scourges: and they do not onely confess that they are devils, but do declare their names: neither can they lye unto the just. And the same *Lactantius* in his fourth book *De vera Sapientia*, Chap. 27. saith, That it is necessary that they who are of the true Christian Religion, should know the course and order of the devils, and understand their subtilty, and restrain their force, and conquer

quer and ſubdue them with ſpiritual weapons, and force them to obey him.

Poll. I am now by thee ſufficiently informed of all things which I have hitherto deſired to know; wherefore I ſhall not any further trouble thee with my Queſtions, or rather Riddles, but leave thee to thy own occaſions.

Caſt. Neither have I counted my ſelf idle in anſwering thee: but let the uſe thereof yeeld us each to other an equal recompence. Farewel therefore.

Poll. And thee alſo.

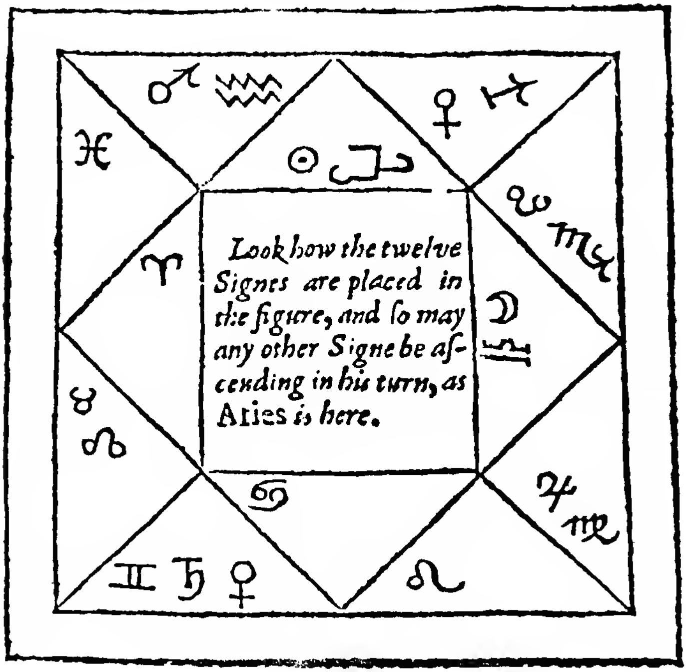
Gerard

Gerard Cremonensis OF ASTRONOMICAL GEOMANCY.

BEcause Aſtronomy is ſo tranſcedent and ſubtil an Art in it ſelf, that therein a man ought to have reſpect unto ſo many things before he can attaine to true judgment thereby, becauſe the eye of the underſtanding will not pierce unto the half thereof, and few Doctors of our later time have been found ſo experienced therein that they know ſufficiently how to judge thereby; Therefore I have compoſed this work, which I will have to be named, *Aſtronomical Geomancy*; wherein, I will ſufficiently teach how to judge with leſs labour and ſtudy. For in this preſent ſcience it is not requiſite to be hold neither the Aſcendant, nor the hour in a Table, as it is in Aſtrology.

It is expedient therefore, to make four unequal lines, by the points caſually ſet down; and to joyne together thoſe points; and out of the points which are not joyned together, which do remain in the heads of the lines, (as it is done in Geomancie) extract one figure; and the ſigne of the *Zodiacke* that anſwereth to that figure, put for the Aſcendent, for the words ſake. If *Acquiſitio* ariſe from the heads of thoſe *Acquiſition,*

four Lines, let *Aries* be placed in the Aſcendent; If *Lætitia*, or the leſſer Fortune put *Taurus* in the Aſcendent; if *Puer* or *Rubeus*, place *Gemini*; if *Albus*, *Cancer*; if *Via*, *Leo*; if *Conjunctio* or the *Dragons Head*, *Virgo*; if *Puella*, *Libra*; if *Amiſſio* or *Triſtitia*, *Scorpio*; if he *Dragons Tail*, *Sagittary*; if *Populus*, *Capricorn*; if *Fortuna major*, *Aquary*; if *Carcer*, then put *Piſces* for the Aſcendent. Afterwards in the ſecond Houſe, let that ſigne be placed which immediately ſucceeds the other. In the third Houſe the third Signe, and ſo place the reſt in order until you come unto the end of the Signes; and make one ſquare figure divided into twelve equal parts, and therein place the Signes in order, as it is in Aſtrology, and as you may finde them in this figure: neither are we here to regard the * witneſſes, or * Judge, or any other thing which belongs to Geomancie; but onely the ſixteen Figures, that by them we may have the twelve Signes, to which they agree; and obſerve the maner of the Figure as it is here placed.



Afterwards it is requisite to make four Lines by course for every Planet, by points casually pricked down; and likewise for the *Dragons Head*, as you have done for the Ascendent, and divide those points by twelve; and that which remaineth above twelve, or the twelfth it self, if a greater number doth not remain, retaine, and the Planet for which the projection was made, place in that House of which the superabounding number shall be; that is, if there remain twelve, let the Planet be placed in the twelfth House; if ten, in the tenth House; if one, in the first House; if two, in the second House; and so of the rest. And you ought alwayes to begin from the *Sun*, and afterwards from the *Moon*, then from *Venus* and *Mercury*, and from *Saturn*, *Jupiter* and *Mars*, and the *Dragons Head* and *Dragons Tail*; but you must alwayes take heed, that you do not make a question in a rainy, cloudy, or a very windy season, or when thou art angry, or thy minde busied with many affairs; nor for tempters or deriders, neither that you may renew and reiterate the same Question again under the same figure or forme; for that is error.

Questions of the first House.

If you are desirous to know concerning the life of any man whether it shall be long or short, behold the Lord of the Ascendent, who if he be in strong Angles, it signifies long life; in succedents, a middle age; and in cadent Houses, a short life; and if he be in strong Angles, he signifies greater years; if in Succedents, meaner years; if in Cadents, lesser years. The lesser years of *Saturn* are thirty, the meaner are forty four years, and the greater fifty eight. The lesser years of *Jupiter* are twelve, the meaner years forty, and the greater accordingly are forty seven. The lesser years of *Mars* are fifteen, his meane years forty, and the greater years forty seven. The lesser years of the *Sun* are are nineteen, his mean years forty five, and his greater years eighty two. The lesser years of *Venus* are eight, her mean years forty five, and her greater years eighty two. *Mercury*'s lesser years are twenty, his

mean years forty nine, and his greater years eighty. The lesser years of the *Moon* are fifteen, her mean years thirty nine, and her greater years a hundred and seven. And also look if *Mars* or *Saturn* shall be in the first House, and the Lord of the eighth with them; and if the *Sun* shall be in the eighth, the Querent shall not live: likewise if the Lord of the Ascendent shall happen to be void of course, and *Mars* be in the eighth, the Querent shall not live; but if the *Sun* and the *Moon* shall be in conjunction in the seventh House, and *Venus* in the second, he shall live well.

The accidents of the nativity are likewise to be considered. If you finde *Saturn* or *Mercury* in the first, * he is foolish and talkative; if it be *Mars* and *Mercury*, he will not be servile, but a wrangler and scoffer; if the *Sun* and *Mercury*, he will be a speaker of truth; and if the *Sun* be in *Aries*, he will apply himself to learn whatsoever he shall hear; if *Venus* be in the seventh, he will be luxurious; and if *Saturn*, *Mercury* and *Venus* be in their fall, he will be a Sodomite; if the *Sun* and *Venus* be in the tenth, and the *Moon* in the first, he will be very liberal; if *Venus*, *Mercury* and the *Dragons Head* be in the first, he will be covetous; if the *Moon* and *Mars* be in the first, he will be subject to great bondage; and if *Mars* be Lord of the nativity, he will be rich, and an evil speaker, and litigious; and if the *Sun* be in the first, he will be envious, having a fair body, not very lean, nor very fat; and if *Venus* be in the first, he will be white and fair; if *Mercury* be in the first, he will not be stable, but alwayes in motion; but if the *Moon* be found there, it denotes him to have a graceful face, brest and arms; if *Saturn* be there, the man will be black and filthy; if *Jupiter*, he will have a round face, a fair forehead, a ruddy complexion mixt with a little white. If you would know his office or art: if the *Moon* be in the seventh with *Saturn*, or in the fourth, or in the tenth, or in the first, it is not good for him to build any house in a City, nor to build a ship, neither is it good for him to be a tiller of land, or to dress vines, or plant trees; but to be imployed about some office belonging to the water, or concerning mariages, or

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to be a Post or a Messenger; neither let him apply himself much to his master, because he shall gain no repute from him: if the *Moon* be in the fifth or third, it will be good to him; in the second, eighth, sixth and twelfth, neither good nor evil.

Jupiter signifies Bishops, Prelates, Nobles, Potentates, Judges, Wise men, Merchants and Usurers.

Mars signifies Warriors, Incendiaries, Homicides, Physitians, Barbers, Hangmen, Gold-smiths, Cooks, furnaces, and all fireworks. And if *Mars* be in strong Signes, he will be poor and die in captivity, unless he put himself in arms with some souldier or vassal.

The *Sun* signifieth Emperors, Kings, Princes, Nobles, Lords and Judges.

Venus signifies Queens and Ladies, Marriages, Communications, Friendship, Apothecaries, Taylors, and such as make Ornaments for playes, sellers of Cloth, Jesters, Vintners, Players at dice, Whores and Robbers.

Mercury signifies Clerks, Philosophers, Astrologers, Geometricians, Arithmeticians, Latine writers, and Painters, and all subtil Artists, as well men as women, and their Arts.

Concerning the intention of the Querent, look unto the Signe ascending, and his Lord; and where you finde the Lord of the Ascendent, he comes to inquire about something pertaining to that House; and if the *Sun* be Lord of the Ascendent, his Question is concerning fear which he is in of some man; if *Venus*, he enquireth of Arts, that he may know some proper Arts, or he enquireth concerning things belonging to women. If *Mercury* be Lord of the Ascendent, he seek after something that is lost, or enquireth concerning some infirmity. If the *Moon*, he seeketh also for something lost, or inquireth about sickness, or some disease in his eyes. If *Saturn* be Lord of the Ascendent, he enquireth about some sickness, or concerning a Prince; and keepeth silence, but hath some great grief or anguish in his heart. If *Jupiter* be Lord of the Ascendent, his Question is concerning some infirmity, or restitution, or for some office which he desireth to have. If *Mars*, he enquireth for some fear, or of an enemy, death, sickness, riches, or substance.

Questions

Questions of the second House.

IF you would be informed concerning the substance of any man whether he shall be rich or not, behold the Lord of the second, which if he shall be with a good Planet, & a good Planet likewise in the second, he shall be rich ; but if the Lord of the second be joined with evil Planets, and an evil Planet shall be in the second, he shall be poor.

If you would know whether you shall have again a thing lent, or not, look if there be an evil Planet in the second, and disagreeing with his Lord ; then he that detaineth the thing lent, will not willingly render back the same: But if there be a good Planet in the second, and agreeing with his Lord, it shall easily be recovered ; and if the Lord of the second be exalted and be evil, or if an evil Planet be with him in the second, or if the Lord of the second be exalted, be which keepeth the thing deposited, will not willingly restore the same, but he shall do it whether he will or not. And if an evil Planet be in the second, it's to be recovered : But if *Mercury* be in the second so that he be his Lord, and bringeth contrariety, then it shall be recovered ; and if a good Planet be in the second House, he signifies recovery, although he be the Lord thereof.

Mark therefore the concord and discord of the Planets: the *Moon* and *Jupiter* are friends, the *Moon* and *Mars* enemies ; *Mercury* and the *Sun* are friends, *Mercury* and *Venus* enemies ; *Venus* and *Jupiter* are friends, *Jupiter* and the *Moon* are enemies.

The Planets are said to be friends, when they agree in one nature and quality, as *Mars* and the *Sun*, because both their natures is hot and dry ; *Venus* and the *Moon* do agree in cold and moisture : or when Planets do agree in substance and nature, as *Jupiter* and *Venus* are friends : or when the House of one is the exaltation of another, or on the contrary.

Questi-

Questions of the third House.

IF that you desire to know, how many brethren a man hath, see the Lord of the third, and it is to be held, that to so many Planets as he is joyned, so many brethren the Querent hath; and the Masculine Planets signifie brethren, and the female Planets sisters; and note, That *Saturn* and *Mars*, the *Sun*, *Jupiter*, & the *Dragons Head*, are masculine; but the *Moon*, *Venus* and the *Dragons Tail* are fœminine: but *Mercury* is promiscuous, sometimes masculine, and sometimes fœminine; he is masculine when he is joyned to masculine Planets, or when he is in a masculine quarter of the *Zodiacke*; and he is fœminine, when he is joyned to fœminine Planets, or when he is in a fœminine quarter of the *Zodiacke*.

Questions of the fourth House.

IF thou wouldst know whether it be good for thee to stay in any Land, City, Village, Territory, or House, or not, behold the Lord of the Ascendent of the fourth, and of the seventh; and if the Lord of the fourth be in the seventh, and be good, and the Lords of the first and the tenth House be good, and with good Planets, then it is good for thee to continue in that place wherein thou art. And if the Lord of the seventh be with a good Planet, and the Lord of the fourth with an evil Planet, then it is not good for thee to abide there, because if thou dost continue there, thou shalt suffer many losses, & have evil reports raised on thee in that Country.

But if thou wouldst know when any one that is absent will return, behold the Lord of the Ascendent; and if you finde him in any one of the four Angles, he will return in that year; and if he be not in an Angle, then see how far he is distant from the first Angle; for so long he will stay, and so many years as there be Houses.

If you would be informed of the dearth or plenty of things, behold the strong Houses, the Succedents and the Cadents; for

for the strong Houses signifie dearth and scarcity, the Succedents a moderate season, neither too dear, nor too cheap, the Cadents signifie plenty and profitableness of things. Consider also the Planet, and their places, which if they be in strong Houses, the things which are signified by those Planets will be rare: and note, That *Saturn* doth signifie fields, vines, and instruments to work in fields, and leather, and of fruits, corn, acorns, oak-apples, and pomegranates. *Jupiter* hath oil, honey, silk-wormes, cloth, wine, and grass, and things that are odoriferous. *Mars* signifies wine, and flesh, and especially hogs, wars, and armour, and such things as belong thereunto, and red garments. The *Sun* hath signification of wheat, and wine, purple colours, and cloth, and all things that are assimulated unto gold, horses and birds, such as hawks and falcons. *Venus* doth signifie fatness and grapes, figs and dates, fish and pastimes. *Mercury* hath barley, millet, grain, money, and quicksilver. The *Moon* signifies oats, milk, cheese, fire and salt, cows, rams, hens, and silver, and accordingly plenty and scarcity of them.

Questions of the fifth House.

IF you would know whether a woman be with Child, or whether she will have any children, or not, look if the Lord of the Ascendent be in the seventh, or the Lord of the fifth in the first, or the Lord of the first in the fifth, or if the Lord of the fifth be in the seventh, or if the Lord of the seventh be in the fifth, or the *Moon* with them; or if good Planets be in the first, or the fifth, or with the Lord of the fifth, or* R * in Angles, she is with child, or may have children; but if you finde none of them, but evil Planets in the same places, she neither is with childe, neither will she have any children: and if there be both good and evil Planets in the said places, then happily she may have children, but they will not live; but if *Cancer*, *Scorpio* or *Pisces* shall be in the first or fifth House, she may have children; but if *Leo* and *Virgo* be there, she is not with child, neither

ther shall she ever have any children; or if the Lord of the fifth shall be in them Houses.

And if, you would know, within how many years she shall have children, look where you finde the Lord of the fifth; for in that year she shall have issue; if he be in the first, in the first year; if in the second, in the second year; and so you may number unto the twelfth House. And if mean Signes be in the Ascendent, she that is with child hath twins in her wombe, which will live, if a good Planet be in the first; and if an evil Planet, they will die; and if there be one good and another evil, one shall live, and another die; and if a mean Signe shall be ascending, and *Mars* in that Signe, the mother shall die, and not the childe; if *Saturn*, both the mother and child shall die; and if the *Dragons Tail* be there, its possible they will both die; but the infant shall not escape; and if the *Dragons Tail* be so in the first, and the tenth House fallen: the mother shall die; likewise if *Mars* and the *Moon*, or *Mars* and *Saturn* be in the first, seventh or tenth, the mother shall die.

Whether the party with child shall miscarry, or not. Consider if a moveable Signe be ascending, because if it be so, she will miscarry.

If you would know whether a woman shall bring forth a man-child, or a woman-child; behold the Ascendent and his Lord, which if he be masculine, and in a masculine Signe, or in a masculine quarter of the Figure, it is a male-childe; but if the Lord of the Ascendent be feminine, and in a feminine Signe, or in a feminine quarter of the Circle, it will be a woman-child; and so you shall consider also of the *Moon*. Consider also if more of the Planets be in masculine Signes, then it will be a male-child; and if many Planets be in feminine Signes, then it is a female-childe.

And if you would know whether the child be legitimate or adulterate; see if *Saturn*, *Mars* or the *Dragons Tail* be in the fifth, or with the Lord of the fifth; because if it be so, it is adulterate; but if a good Planet shall be there, it is legitimate: and if the Lord of the first, be in the fifth, or

with his Lord, it is legitimate; and so likewise if the Lord of the fifth be found in the first, or with the Lord of the first.

If you desire to know whether rumours be true or false, see if you finde *Saturn*, *Mars* or the *Dragons Tail*, in the Ascendent; becanse if they be so, then the rumours are false; but if you finde the *Sun*, *Jupiter* or the *Dragons Head* there, then they are true; and if there be masculine Planets in masculine Signes, & feminine Planets in feminine Signes, then they are true; and if both good and evil Planets be there, then they are partly true and partly false; and if there be a good Signe with the Planet, it testifies the truth; and if the Planet fall with an evil Signe, then it is false; likewise if *Mercury* be in the first, the news is false: but if the *Moon* be in the first in a feminine Signe, or joyned with the Lord of the Ascendent in a feminine Signe, then the rumours are true; also if good Planets be in the first, fifth or ninth, and feminine Signes, they are true; but if otherwise, they are not.

If you would know whether any one that is absent will return, and when; see the Lord of the Ascendent and the first, which if you finde them together, for certain he will come, and is now beginning his Journey. Likewise if the Lord of the fifth be in the first, or with the Lord of the first, and if he be in his fall, the messenger is sick in his way; but if the Lord of the fifth be exalted, then he cometh joyfully. And if he be in a cadent Signe, he shall be grievously afflicted with sickness, or shall die.

If you would know if he bringeth that with him for which he went, or not, behold the Lord of the seventh; which if he be good, he bringeth that which he sought for; and if he be in his fall, or an evil Planet be there, he bringeth nothing with him.

Questions of the sixth House.

WHether the sick shall recover his health, or die. If the Question be concerning his sickness, see if *Saturn*, or *Mars*, or the *Dragons Tail* be in the first, and whether his Lord

Lord be joyned with an evil Planet, then he shall die soon. And if the Lord of the first be good, and evil Planets be in the first with his Lord, or likewise in the first or the eighth, for certain he will die: But if the Lord of the first be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the first, or with the Lord of the first, there is doubt of his death. And if evil Planets do possess the Angles, evil and destruction is threatned to the sick. But if good Planets shall be in the first, sixth and eighth, and likewise in the Angles, and the Lord of the first be from the eighth & his Lord, then the sick person shall live and recover his health.

If you desire to know whether he will be cured by medicines, give the first House to the Physitian, the tenth to the sick, the seventh to his diseases, and the fourth to the medicines. If evill Planets be in the first, the Physitian shall profit him nothing; but they testifie that this will be worse for the diseased: but the Fortunes do signifie, that he shall be profitable to him. And if evil Planets do occupy the tenth House, the sick person is the cause; for they testifie, that he himself is the cause of his own disease: but the Fortunes being there, signifie the contrary. But if evil Planets be in the tenth House, they change the condition of the sick out of one disease into another; but the Fortunes being there, do deliver him without the help of Physitians or medicines. Also evil Planets being in the fourth, do testifie, that the medicines do augment his grief; & the Fortunes being there, do mitigate and heal him.

If thou wouldst know if thou shalt go unto the person and heal him; consider the place then: for if he shall be with *Saturn*, *Mars*, or the *Dragons Tail*, or * R * with the *Sun*, go not unto him; but if *Jupiter*, *Venus* or the *Dragons Head* be in the first or in the seventh, go, for it will be good: and if there be the *Moon* with a good Planet, go, and give him physick; but if she shall be with an evil Planet, and especially in the seventh House, then thou shalt not go; because thou shalt profit him nothing: and if there be good Planets there, go and look diligently to him, where or in what mem-

bers he suffers; because *Aries* hath the head, *Taurus* the neck, *Cancer* the breast and lungs, *Leo* the heart and stomack, *Virgo* the belly and intestines, *Libra* the reins and loyns, *Scorpio* the secret members, *Sagittary* the thighs, *Capricorn* the knees, *Aquary* the legs, and *Pisces* the feet.

Questions of the seventh House.

For theft, look unto the Lord of the seventh: which if he be in the first, the theft shall be restored again; but if the Lord of the first be in the seventh, it shall be a long time sought after, and at length shall be found: but if the *Moon* be in the first, or with his Lord, it shall be found; if the *Moon* be in the fifth, or with the Lord of the first, or * R * in the first, it may be found; but if the *Sun* and the *Moon* be in the fifth, and if the Lord of the eighth be with the Lord of the first in the first, it shall be found; but if the Lord of the second be in the eighth, it shall not be found. And if *Saturn*, or *Mars*, or the *Dragons Tail* be in the second, it shall not be found, nor be altogether lost. And if the Lord of the second be in the first, the thing that is lost shall be found; but it shall not be known from whence it came. If the Lord of the first be in the second, it may be found after much labour. And if the Lord of the second be in his fall, it will never be found; but if he be exalted, it shall be found very well: but the seventh House sheweth the thief.

But if you would know what it is that is stollen, behold the Lord of the second; which if he be *Saturn*, it is lead, iron, a kettle, a trivet, a garment, or some black thing, or leather. If he be *Jupiter*, then it is some white thing, as tin, silver, or mixt with white & yellow veins. The *Sun* signifies gold and precious pearles. *Mars* signifies things belonging to the fire. *Venus* signifies things belonging to women, as gloves, rings, and fair ornaments. The *Moon*, beasts, such as horses, mules, *&c.* perfumes and wars. *Mercury* signifies money, books, writings, pictures, or garments of divers colours.

If you would know how many thieves there were, see the

the Lord of the sixth; which if he be in the second, or with the Lord of the second, there were many thieves; and if they be in the third, the brethren or kinsmen of the Querent have committed the theft.

If you would know whether the thief do yet remain in the Town: if they be in succedent Houses, he is not gone far off; but if they be in cadent Houses, he is far remote.

If you desire to know towards what Country the thief is fled, see in what Signe the Lord of the seventh is; for if he be in *Aries*, he is in the middle of the East part. If in *Taurus*, in the South towards the East. If in *Gemini*, in the West towards the South. If in *Cancer*, full North. If in *Leo*, in the East towards the North. If in *Virgo*, in the South towards the West. If in *Libra*, full West. If in *Scorpio*, in the North neer the West. If in *Sagittary*, in the East nigh the North. If in *Capricorn*, full South. If in *Aquary*, in the West towards the North. And if in *Pisces*, in the North towards the West.

If you would know whether the thief hath carried all the things stollen away with him, see the Lord of the seventh and the eighth; and if the Lord of the seventh be in an Angle, he had a desire to carry away the same with him, but could not. If the Lord of the eighth be in a mean House, or in a cadent House, and the Lord of the second in a strong House, he hath carryed the theft wholly with him. And if the Lord of the seventh and the eighth be both in cadent Houses, he neither carryed it away, nor hath it. See by the seventh who is his companion, and what is his gain.

If you would know the descent or nobility of a man or woman, look unto the Lord of the seventh; which if you finde him in Angles, and the Lord of the first in Succedents or cadents, the woman is more noble then the man. But if the Lord of the Ascendent be in an Angle, & the Lord of the seventh in a succedent or cadent House, the man is more noble then the woman. And after the same manner thou maist judge of two companions, or of any other persons whatsoever. And if the Lord of the seventh be in the ninth House, he will take a wife out of a forreigne Country. If

If you desire to know whether an intended marriage shall take effect, or not, look to the Ascendent and his Lord, and the *Moon*, for the Querent; and the seventh House, and his Lord, for the woman. And if the Lord of the Ascendent or the *Moon* be joyned to the Lord of the seventh, or be in the seventh, the marriage will be effected; or if the Lord of the seventh be in the first, or with the Lord of the first, it will easily be brought to pass; and the woman is more desirous thereof, then the man.

If you would know whether thy wife or friend hath any other lover or not, look if *Mars* be in the seventh, so that he be not in his own House, for then she hath not any other lover. And if *Saturn* be there, she loveth another; but he lieth not with her. And if the *Dragons Tail* be in the seventh, he lieth with her. And if *Jupiter* be there, she hardly containeth her self chaste. If *Venus*, she is merry, and much given to play and laughter, by reason whereof, she may be accounted a whore, and is not so. If *Mercury* be in the seventh, she had a lover, but now hath none. But if the *Moon* be in the seventh, she hath had no lover as yet, but will have one, and will be common. But if the *Sun* or the *Dragons Head* be there, she is chaste. And after the same manner may you judge in the * ninth * concerning friends or lovers.

* *Ibidem forte.*

If you would know which of them shall live longest, see the Lord of the first and of the seventh, which of them shall be in the stronger and better place, or joyned to the strongest Planets; and that person who is most free and remote from the Lord of the eighth and his participation, to whom the Lord of his House answereth, shall live longest.

If you desire to make a society or alliance, and would know whether it shall be brought to pass or not, or what shall happen thereupon, see if there be good Planets in the seventh and the first: and if so, the fellowship will be made, and good will come thereof; and you may judge it to continue so many years, months or dayes, as the Lord of the seventh hath signification of.

If you would know when such society shall be, look what

what Planet is in the ſeventh; for if he be good,it ſhall come to paſs that ſame year: or wedlock, * R * if the Queſtion be thereof.

If you would know whether they will well agree, ſee the firſt and his Lord, which is the ſignifier of the Querent; and the ſeventh Houſe and his Lord, which is the Houſe of companions, wives and concubines; which if they be concordant amongſt themſelves, there will be peace and union between them, and they ſhall profit; but if the Planets be in diſcord, there will be ſtrife between them, and the ſociety will not profit.

If you would know which of them ſhall gain moſt, ſee the firſt and his Lord, and the ſeventh and his Lord, and which of them ſtandeth beſt; or if they be evil,which of them falleth: and he that falleth ſhall loſe, and he that is exalted ſhall gain. Or otherwiſe, and which is better, ſee the ſecond and his Lord, and the eighth and his Lord; and in which Houſe is the better Planet, or his Lord that ſhall be found in the better place,or joyned with the better Planets he ſhall be the greater gainer. The ſecond Houſe and his Lord ſignifies the gain of the Querent: and the eighth Houſe and his Lord ſignifies the gain of his fellow, or his part: and if they be both good, they ſhall both gain; and if both evil, they ſhall both loſe: and if one be good and the other evil, he whoſe ſignificator is good, ſhall gain; and he whoſe is evil, ſhall loſe.

And if you would know if two fellows ſhall love one another,look if the Lords of the firſt and the ſeventh be friends and agreeing,then they will love one to another; but if they be enemies and diſagree,then they will not.

If you deſire to know who ſhall overcome in any cauſe, matter or controverſie, behold the Lords of the firſt and the ſeventh, which if they be in Angles, neither of them ſhall overcome; and ſee which of them is joyned with an evil Planet, becauſe he ſhall overcome; and if the Planet be evil from them both, the victor ſhall kill the conquered; if one of them be ſtrong, and the other weak, and the Planet which

which is in the strong House do not fall, nor hath not an evil Planet with him; and if he which is weak be not in his own House, nor in his exaltation, nor with a good Planet, he whose Planet is in the strong House, shall overcome; likewise he whose significator is in a mean House, shall have great fear and doubt in his heart, because sometimes he shall hope to conquer, and otherwhiles fear to be overcome. And note, that in a Question concerning war and kingdom, it is said that there is more power and efficacie, or fortitude in the exaltation of a Planet, then in his House; but in all other Questions the contrary.

If you would be informed concerning any one being that is gone to any fight, whether he shall return safe, see the Lord of the Ascendent; if he be good, that is, with good Planets, and a good Planet in the first, he will return safe; but if the *Sun* be with the Lord of the first, in any part of the Question, let him not go, because the *Sun* burneth him. And if the Lord of the seventh be with a good Planet, and the Lord of the first with a good Planet likewise, he shall have some impediment in the way; but he will not die. And if an evil Planet be with the Lord of the first, and a good Planet in the first, if he goeth he shall suffer great damage, but not death; neverthelesse he may be grievously wounded. And if *Saturn* be in the first, or with the Lord of the first, let him not go; because some impediment will happen unto him by some man that he will meet. And if there be an evil Planet with the Lord of the first, or *Saturn* be in the first, or with the Lord of the first, he will be wounded with wood or with a stone. If *Mars* and the *Dragons Tail* be in the first, or with the Lord of the first; or if there be evil Planets in the first, or with the Lord of the first, he will suffer wounds or death. See likewise if there be an evil Planet in the eighth, because then death is to be feared. And if the *Sun* be with the Lord of the seventh, or in the eighth, it signifies that it is ill to go. The like judgement is of the seventh and the tenth.

And if a Question be proposed concerning the event of war

War, see the seventh and the first, and their Lords: for the first House and his Lord signifies the Querent; and the seventh House and his Lord the adversary. So that if there be good Planets in the first, and evil in the seventh; and if the Lord of the first and seventh be evil, the Querent shall overcome: but if there be an evil Planet with the Lord of the first, and an evil Planet in the first, and the Lord of the seventh good, or * R. * in the seventh, the Querent shall be overcome, or taken, or slain. And if the Lords of them both be in the first, and there be good Planets from the part of the first House, unto the end of the House which is the middle of the Question; and if evil Planets do possess the other half of the Question, that is to say, from the seventh unto the end of the twelfth house, the advessary shall overcome. But if both the Lords shall be in the Ascendent, and if they be good from the part of the first, and evil from the part of the seventh, they shall both suffer great loss; but the Querent shall have the better in the end. But if the Lord of the Ascendent be in the seventh, or in his Question, it signifies fortitude of the adversary: and if the Lord of the seventh be in the first, or in his Question, it signifies fortitude of the actor. And if the Lord of the Ascendent be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the first, or with the Lord of the first, it signifies the death of the Querent. And if the Lord of the seventh be in the second, or with his Lord; or the Lord of the second in the seventh, or with the Lord of the seventh, it signifies the death of the enemy.

If you would know whether War shall continue long or not, if mean or meanly; if the Lords of the first and the seventh do agree, the parties shall be pacified after the War.

If thou wouldest depart from the place wherein thou art, and remove thy self to some other place; and if thou wouldest know whether it be better for thee to stay or go: or concerning two businesses, if thou desirest to know which of them is most expedient for thee to undertake, consider

the Lords of the first and the second, for those places to which thou wouldest go, the place wherein thou art, and the gain which thou gettest there ; and the seventh and the eighth, and their Lords, for the place to which thou wouldest go, and the gain which thou mayst get there : and those places chuse, whose Lords are the better, or joyned to the better Planets. Or otherwise: behold the Lord of the Ascendent, and the Moon ; which if they be separated from evil Planets, and joyned to good and fortunate Planets, it is better for thee to go from the place where thou art, then to stay there, and to do what business soever thou hast in thy minde. And if the Lord of the Ascendent and the Moon be separated from the Fortunes, and joyned to evil Planets, then it is not good for thee to remove thy self, nor to do thy business. Or thus: See the Moon ; and if the Planet from which she is separated be better then that to whom she is joyned, do not remove : and if the Planet which she is joyned to, be better then that from which she is separated, then go.

Questions of the eighth House.

Concerning any man or woman, if you would know what kinde of death they shall die, see if *Leo*, *Scorpio*, or †R.† *Mars*, be in the eighth, the party shall die by a beast. And if *Saturn* be in the eighth, or with the Lord of the eighth in *Scorpio*, *Cancer*, or *Pisces*, he shall die in water. And if an evil Planet be in the eighth, or with the Lord of the eighth ; or if *Mars* or the *Dragons Tayl* be there, he shall die by fire, iron, or of a fever. And if there be a good Planet in the eighth, or with the Lord of the eighth, he shall die a good death.

Que-

Questions of the ninth House.

CОncerning long journeys, see if the Lord of the eighth have good Planets with him: and if *Saturn* be in the ninth, and exalted in the tenth, so that he be not in his own House, do not go: for thou wilt meet with many obstacles, and War. And if an evil Planet be in the ninth, or with the Lord of the ninth, and the Lord of the ninth in his fall, he shall suffer great damage in the way: for if he goeth by water, he shall suffer shipwrack; and if by Land, he shall have misfortunes, be taken, or die. If *Saturn* be in the ninth, or with his Lord, go securely. And if a good Planet be in the ninth, or with the Lord of the ninth, the way is good and secure. And if *Mars* be in the ninth, thou mayest not go: for thou wilt meet with mortal enemies in the way. And if the Lord of the ninth be with an evil † Planet, or the Sun, it signifies ill: but he shall not be taken. And if the Lord of the ninth have a good Planet neer him, he shall escape: but if evil, he shall be taken. If *Venus* be in the ninth, or with the Lord of the ninth, the way will be good, because he shall have comfort from women. And if *Mercury* be in the ninth, and the Lord of the ninth with good Planets, the way will be very good: and if he be with evil Planets, it will be evil. And the same is said of the Moon, as of *Mercury*. If the *Dragons Tayl* be in the ninth, he will meet with theeves, or some evil people. And if the *Dragons Head* be in the ninth, the way will be good, because he shall be accompanied with Noble-men. And in this maner may you judge in the third House concerning short journeys.

If you would know when the journey shall be accomplished, see the Lord of the ninth, and according to his fortitude or debility judge, because according to the place wherein he is, is signified yeers, months, or days: and so you shall judge concerning his stay, about what time he will

come, by turning the yeers of the Lord of the ninth into days; because so many days he shall tarry, as the Planet signifies in the place where he is. Or otherwise: weak Angles signifie a speedy journey, mean Angles a mean journey; and the Lord of the ninth likewise, according to the place wherein he is found.

And this I say concerning his return.

If you would know whether he shall return from his journey with an imperfect voyage or not, see if the Moon be joyned with the Lord of the first, the third, or the ninth, and the Planet thereof be in his fall; because if it be so, he shall return with an imperfect voyage. And if the Moon be in her exaltation, the journey shall speedily be effected. And if there be two strong Planets, and one cadent, the journey shall be made; and if one be strong, and another in his fall, he shall retire back.

Questions of the tenth House.

IF thou wouldest know whether thou shalt have any honour or benefit from a King, Bishop, or Lord, or not, look unto the first House, and the ninth, and their Lords: and if the Lord of the first be in the ninth, or with the Lord of the ninth, or with any other good Planet; or if the Lord of the ninth be in the first, or with the Lord of the first, or with any other good Planet, as *Venus*, *Jupiter*, or the *Dragons Head*; or if any of them be the Lord of the ninth, or * R.* of the first, he shall receive honour and benefits from them.

And if you would know whether he shall have it in his own Country, or in a forraign Country, look if the Lord of the ninth be in angles, then it shall be in his own Country: and if in succedents, it shall be neer; but if in cadent Houses, very far off.

Questions of the eleventh House.

IF you would know when it is good to set forth a Ship to Sea, see the Ascendent; which if it be stable, the Ship will be ponderous; but if the Lord thereof be with a good Planet, she will sustain a great weight. And if the Ascendent be instable, and with a good Planet, the Ship will be swift, and carry a good burden. And meanly, if the Ascendent be mean. And after this manet may you judge concerning an Horse, if a Question be thereof.

And if any unstable Signe be ascending, and his Lord be in his exaltation, or otherwise fortunate, and the Moon behold him with a lowring Aspect, or Sextile; let the Ship be applied to the water, because she will be very swift. And if any evil be imposed upon her, or that she be like to be drawn into it; then set her out when a stable Signe is ascending, or when the Moon is in the third, fifth, eighth, ninth, or tenth house or mansion.

If you would know what winde she shall have, behold the Ascendent and his Lord, whether he be with good or evil Planets, and in what place, and accordingly judge.

And if you would have a strong winde, spread forth your Sayls at the rising of *Aquary*: if a small winde, spread your Canvas when *Libra* is ascending: If a moderate winde, then direct your Sayls under *Gemini*.

Questions of the twelfth House.

FOr Imprisonment, consider the twelfth and the first; and if the Lord of the twelfth be in the first, or with the Lord of the first, *&c.*

ארבעתאל

Of the MAGICK of the Ancients,

The greateſt Studie of Wiſdom.

In all things, ask counſel of the Lord; and do not thou think, ſpeak, or do any thing, wherein God is not thy counſellor.

Proverbs 11.

He that walketh fraudulently, revealeth ſecrets: but he that is of a faithful ſpirit, concealeth the matter.

ARBATEL of MAGICK:

OR,

The ſpiritual Wiſdom of the Ancients,

as well Wiſe-men of the people of God, as *MAGI* of the Gentiles: for the illuſtration of the glory of God, and his love to Mankinde.

Now firſt of all produced out of darkneſs into the light, againſt all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all thoſe, who do truely and piouſly love the creatures of God, and do uſe them with thankſgiving, to the honour of God, and profit of themſelves and their neighbours.

Con-

Containing nine Tomes, and ſeven Septenaries of APHORISMS.

The firſt is called *Iſagoge*, or, A Book of the Inſtitutions of Magick: or, τῆς πνευματικῆς· which in fourty and nine Aphoriſms comprehendeth the moſt general Precepts of the whole Art.

The ſecond is Microcoſmical Magick, what *Microcoſmus* hath effected Magically, by his Spirit and Genius addicted to him from his Nativity, that is, ſpiritual wiſdom: and how the ſame is effected.

The third is Olympick Magick, in what maner a man may do and ſuffer by the ſpirits of *Olympus*.

The fourth is Heſiodiacal, and Homerical Magick, which teacheth the operations by the Spirits called *Cacodæmones*, as it were not adverſaries to mankinde.

The fifth is Romane or Sibylline Magick, which acteth and operates with Tutelar Spirits and Lords, to whom the whole Orb of the earth is diſtributed. This is *valde inſignis Magia*. To this alſo is the doctrine of the *Druids* referred.

The ſixth is Pythagorical Magick, which onely acteth with Spirits to whom is given the doctrine of Arts, as Phyſick, Medicines, Mathematicks, Alchymie, and ſuch kinde of Arts.

The ſeventh is the Magick of *Apollonius*, and the like, and agreeth with the Romane and Microcoſmical Magick: onely it hath this thing peculiar, that it hath power over the hoſtile ſpirits of mankinde.

The eighth is Hermetical, that is, Ægyptiacal Magick; and differeth not much from Divine Magick.

The ninth is that wiſdom which dependeth ſolely upon the Word of God; and this is called Prophetical Magick.

The

The first Tome of the Book of Arbatel of Magick,

CALLED

ISAGOGE.

IN the Name of the Creator of all things both visible and invisible, who revealeth his Mysteries out of his Treasures to them that call upon him; and fatherly and mercifully bestoweth those his Secrets upon us without measure. May he grant unto us, through his onely-begotten Son Jesus Christ our Lord, his ministring spirits, the revealers of his secrets, that we may write this Book of *Arbatel*, concerning the greatest Secrets which are lawful for man to know, and to use them without offence unto God. *Amen.*

The first Septenary of Aphorisms.

The first Aphorism.

Whosoever would know Secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and *not to give holy things to dogs, nor cast pearls before swine.*

swine. Observe this Law, and the eyes of thy Understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy minde desireth to be divinely revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any humane minde can desire.

Aphor. 2.

In all things, call upon the Name of the Lord: and without prayer unto God through his onely-begotten Son, do not thou undertake to do or think any thing. And use the Spirits given and attributed unto thee, as Ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of Spirits. And the remainder of thy life do thou accomplish, demeaning thy self peaceably, to the honour of God, and the profit of thy self and thy neighbour.

Aphor. 3.

Live to thy self, and the Muses: avoid the friendship of the Multitude: be thou covetous of time, beneficial to all men. Use thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.

Aphor. 4.

Be obedient to good Admonitions: avoid all procrastination: accustom thy self to Constancie and Gravity, both in thy words and deeds. Resist the temptations of the Tempter, by the Word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scripture: *When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.* For where all humane refuges do forsake us, there will

will the help of God ſhine forth, according to the ſaying of *Philo.*

Aphor. 5.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſtrength, and thy neighbour as thy ſelf: And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will repleniſh thee with all good; and nothing ſhall thy ſoul deſire, but thou ſhalt be fully endued therewith, ſo that it be contingent to the ſalvation of thy ſoul and body.

Aphor. 6.

Whatſoever thou haſt learned, frequently repeat, and fix the ſame in thy minde: and learn much, but not many things, becauſe a humane underſtanding cannot be alike capable in all things, unleſs it be ſuch a one that is divinely regenerated; unto him nothing is ſo difficult or manifold, which he may not be able equally to attain to.

Aphor. 7.

Call upon me in the day of trouble, and I will hear thee, and thou ſhalt gloriſie me, ſaith the Lord. For all Ignorance is tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and ſay with the Pſalmiſt, *Not unto us, Lord, not unto us, but unto thy Name give the glory.*

The ſecond Septenary.

Aphor. 8.

Even as the Scripture teſtifies, that God appointeth names

to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the Characters and Names of Stars have not any power by reason of their figure or pronunciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character. For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Aphor. 9.

That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards, in corporal creatures; fourthly, in Nature, and natural things. The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what maner that may be done. For truely every creature is ordained for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testifie.

Aphor. 10.

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great

promises

promises of corporal and eternal benefits, and deterreth us (with threatning of punishments) from those things which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayst be happie in things present, and blessed to all eternity. Do this, and thou shalt live, which the holy Books have taught thee.

Aphor. 11.

A number of Four is *Pythagorical*, and the first Quadrate; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the Considerations proposed in Nature.

Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, *nolens volens*, willing or unwilling. And in this, the Omnipotency of God shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and offices of every creature unto our selves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasuries, that person shall attain to nothing without the will of God.

Therefore we ought truely to desire τὴν πραγματικὴν ἐπιστήμην from God alone, which will mercifully impart these things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he subject unto us the whole creature, and things visible and invisible? *Whatsoever ye ask, ye shall receive.* Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchful in this, That your names be written in heaven: this is more light, That the spirits be obedient unto you, as Christ admonisheth.

Aphor-

Aphor. 12.

In the *Acts of the Apostles*, the Spirit saith unto *Peter* after the Vision, *Go down, and doubt not but I have sent them*, when he was sent for from *Cornelius* the Centurion. After this maner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the Ægyptians. And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of St. *Paul*, and *Hermes Trismegistus*. There is no other maner of restoring these Arts, then by the doctrine of the holy Spirits of God; because true *faith cometh by hearing*. But because thou mayst be certain of the truth, and mayst not doubt whether the spirits that speak with thee, do declare things true or false, let it onely depend upon thy faith in God; that thou mayst say with *Paul*, *I know on whom I trust*. If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest onely to him?

Aphor. 13.

The Lord liveth; and all things which live, do live in him. And he is truely יהוה, who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars, and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policie of every creature visible and invisible, to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their

power into action, out of darkness into light. Thy scope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices, and how they are subjected and appointed by God to minister unto thee; even as *Raphael* was sent to *Tobias*, that he should heal his father, and deliver his son from dangers, and bring him to a wife. So *Michael*, the fortitude of God governeth the people of God: *Gabriel*, the messenger of God, was sent to *Daniel*, *Mary*, and *Zachary* the father of *John Baptist*. And he shall be given to thee that desirest him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministery thou shalt use with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning, and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

Aphor. 14.

Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him onely shalt thou serve. This thon shalt do, if thou wilt perform that end for which thou art ordained of God, and what thou owest to God and to thy neighbour. God requireth of thee a minde, that thou shouldest honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou hast done the will of thy Father which is in heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is the Law and the Prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessaries of this life: and thou onghtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Aphor.

Therefore thou ſhalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things viſible and inviſible; I, though unworthy, by thy aſſiſtance call upon thee, through thy onely-begotten Son Jeſus Chriſt our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Becauſe I earneſtly deſire perfectly to know the Arts of this life, and ſuch things as are neceſſary for us, which are ſo overwhelmed in darkneſs, and polluted wish infinite humane opinions, that I of my own power can attain to no knowledge in them, unleſs thou teach it me: Grant me therefore one of thy ſpirits, who may teach me thoſe things which thou wouldeſt have me to know and learn, to thy praiſe and glory, and the profit of our neighbour. Give me alſo an apt and teachable heart, that I may eaſily underſtand thoſe things which thou ſhalt teach me, and may hide them in my underſtanding, that I may bring them forth as out of thy inexhauſtible treaſures, to all neceſſary uſes. And give me grace, that I may uſe ſuch thy gifts humbly, with fear and trembling, through our Lord Jeſus Chriſt, with thy holy Spirit. Amen.

The third Septenary.

Aphor. 15.

They are called *Olympick* ſpirits, which do inhabit in the firmament, and in the ſtars of the firmament: and the office of theſe ſpirits is to declare Deſtinies, and to adminiſter fatal Charms, ſo far forth as God pleaſeth to permit them: for nothing, neither evil ſpirit nor evil Deſtiny, ſhall be able to hurt him who hath the moſt High for his refuge. If therefore any of the *Olympick* ſpirits ſhall teach or declare that which his ſtar to which he is appointed portendeth, nevertheleſs he can bring forth nothing into action, unleſs he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are

are obedient all things celestial, sublunary, and infernal. Therefore rest in this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth, and daily experience sheweth. There is peace to the godly: *there is no peace to the wicked, saith the Lord.*

Aphor. 16.

There are seven different governments of the Spirits of *Olympus*, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, after the *Olympick* speech. Every one of these hath under him a mighty *Militia* in the firmament.

ARATRON ruleth visible Provinces XLIX.
BETHOR, XXXII.
PHALEG, XXXV.
OCH, XXVIII.
HAGITH, XXI.
OPHIEL, XIIII.
PHUL, VII.

So that there are 186 *Olympick* Provinces in the whole Universe, wherein the seven Governours do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may be drawn into communication. *Aratron* appeareth in the first hour of *Saturday*, and very truely giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 yeers. The beginning of their simple *Anomaly*, in the 60 yeer before the Nativity of Christ, was the beginning of the administration of *Bethor*; and it lasted until the yeer of our Lord Christ 430. To whom succeeded *Phaleg*, until the 920 yeer. Then

began *Och*,and continued untill the year 1410. and thenceforth *Hagith* ruleth untill the year 1900.

Aphor. 17.

Magically the Princes of the seven Governors are called simply, in that time, day, and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

The Governour *Aratron* hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of *Saturn.*

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.

2. He converteth treasures into coles, and coles into treasure.

3. He giveth familiars with a definite power.

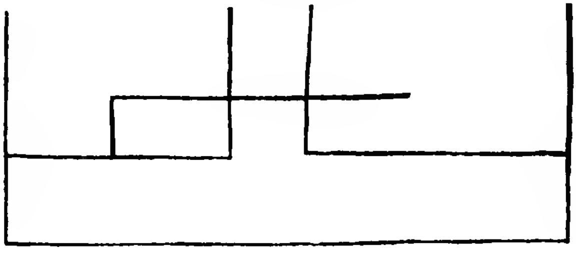
4. He teacheth *Alchymy*, Magick, and Physick.

5. He reconcileth the subterranean spirits to men; maketh hairy men.

6. He causeth one to bee invisible.

7. The barren he maketh fruitful,and giveth long life.

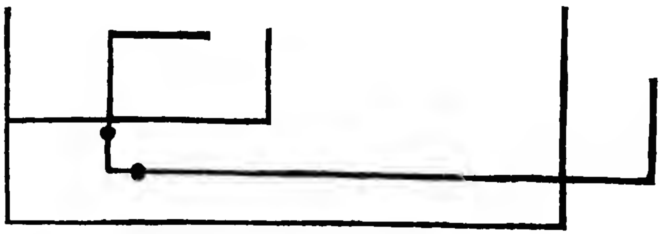
His character.



He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; the number of a legion is 490.

Bether governeth those things which are ascribed to *Jupiter:* he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also the familiars of the firmament, and prolongeth life to 700 yeares if God will

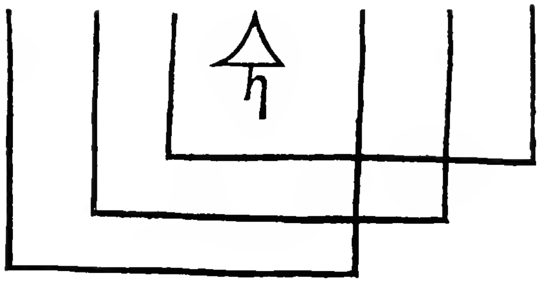
His character.



He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of Spirits.

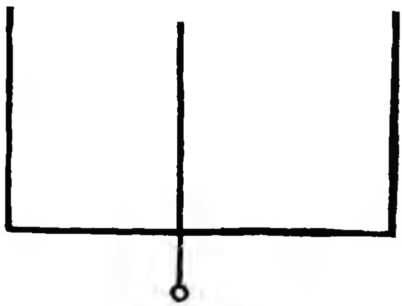
Phalec ruleth those things which are attributed to *Mars,* the Prince of peace. He that hath his character, he raiseth to great honours in warlike affaires.

His character



Och governeth ſolar things; he giveth 600 yeares, with perfect health; he beſtoweth great wiſdom, giveth the moſt excellent Spirits, teacheth perfect Medicines: he converteth all things into moſt pure gold and precious ſtones: he giveth gold, and a purſe ſpringing with gold. He that is dignified with his Character, he maketh him to be worſhipped as a Deity, by the Kings of the whole world.

The Character.

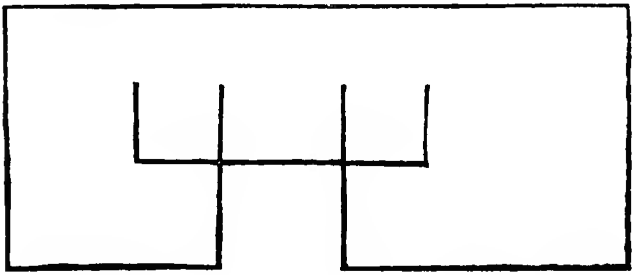


He hath under him 36536 Legions: he adminiſtreth all things alone: and all his ſpirits ſerve him by centuries.

Hagith

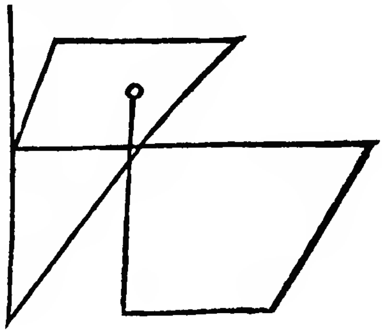
Hagith governeth *Venereous* things. He that is dignified with his Character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth Spirits which do faithfully serve those to whom they are addicted.

His Character.



He hath 4000 Legions of Spirits, and over every thousand he ordaineth Kings for their appointed seasons.

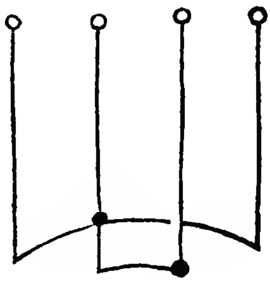
Ophiel is the governour of such things as are attributed to *Mercury:* his Character is this.



His

His Spirits are 100000 Legions: he easily giveth Familiar Spirits: he teacheth all Arts: and he that is dignified with his Character, he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

Phul *hath this Character.*



He changeth all metals into silver, in word and deed; governeth Lunary things; healeth the dropsie: he giveth spirits of the water, who do serve men in a corporeal and visible form; and maketh men to live 300 yeers.

The most general Precepts of this Secret.

1. Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.

2. Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As *Och*, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.

3. The true and divine Magician may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute

cute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven.

They send some of their Spirits to the mean Magicians, which do obey them onely in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the devils, and cast them into divers dangers, by the command of God; as the Prophet *Jeremiah* testifieth, in his eighth Chapter, concerning the Jews.

4. In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.

5. A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which *John* the Baptist speaketh of: *No man can do any thing of himself, except it be given him from above.*

Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7. God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the Spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

Aphor. 18.

There are other names of the *Olympick* spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 40 yeers. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord.

Pray

pray therefore for a conſtant faith, and God will bring to paſs all things in due ſeaſon.

Aphor. 19.

Olympus and the inhabitants thereof, do of their own accord offer themſelves to men in the forms of Spirits; and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are deſired? But there do appear alſo evil Spirits, and deſtroyers, which is cauſed by the envy and malice of the devil; and becauſe men do allure and draw them unto themſelves with their ſins, as a puniſhment due to ſinners. Whoſoever therefore deſireth familiarly to have a converſation with Spirits, let him keep himſelf from all enormious ſins, and diligently pray to the moſt High to be his keeper; and he ſhall break through all the ſnares and impediments of the devil: and let him apply himſelf to the ſervice of God, and he will give him an increaſe in wiſdom.

Aphor. 20.

All things are poſſible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are unpoſſible: there is no greater hinderance then a wavering minde, levity, unconſtancy, fooliſh babbling, drunkenneſs, luſts, and diſobedience to the word of God. A Magitian therefore ought to be a man that is godly, honeſt, conſtant in his words and deeds, having a firm faith towards God, prudent, and covetous of nothing but of wiſdom about divine things.

Aphor. 21.

When you would call any of the *Olympick* Spirits, obſeve the riſing of the Sun that day, and of what nature the Spirit is which you deſire; and ſaying the prayer following, your deſires ſhall be perfected. *Om-*

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit N. N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, &c. Neverthelesse not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.

But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.

Forasmuch as thou camest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whose Name thou camest: and now thou mayst depart in peace unto thy orders; and return to me again when when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator, Amen.

Ecclesiast. Chap. 5. *Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of businesse.*

The third Septenary.

Aphor. 22.

We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which neverthelesse he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.

Aphor. 23.

Make the beginning of the nature of the ſecret, either by a Spirit in the form of a perſon, or by vertues ſeparate, either in humane Organs, or by what manner ſoever the ſame may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatſoever that ſecret is: and pray unto God, that he would inſpire thee with his grace, whereby thou maiſt bring the ſecret to the end thou deſireſt, for the praiſe and glory of God, and the profit of thy neigbour.

Aphor. 24.

The greateſt ſecrets are in number ſeven.

1. The firſt is the curing of all diſeaſes in the ſpace of ſeven dayes, either by characters, or by natural things, or by the ſuperior Spirits with the divine aſſiſtance.

2. The ſecond is, to be able to prolong life to whatſoever age we pleaſe: I ſay, a corporal and natural life.

3. The third is, to have the obedience of the creatures in in the elements which are in the forms of perſonal Spirits; alſo of Pigmies, * Sagani, Nymphes, Dryades, and Spirits of the woods.

* *Spirits of the four elements.* Paracelſ.

4. The fourth is, to be able to diſcourſe with knowledge and underſtanding of all things viſible and inviſible, and to underſtand the power of every thing, and to what it belongeth.

5. The fifth is, that a man be able to govern himſelf according to that end for which God hath appointed him.

6. The ſixth is, to know God, and Chriſt, and his holy Spirit: this is the perfection of the *Microcoſmus.*

7. The ſeventh, to be regenerate, as *Henochius* the King of the inferiour world.

Theſe ſeven ſecrets a man of an honeſt and conſtant minde

minde may learn of the Spirits, without any offence unto God.

The mean Secrets are likewise seven in number.

1. The first is, the transmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but of special grace.

2. The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosophers stone, and the like.

3. The third is, to be able to perform Astronomical and Mathematical miracles, such as are *Hydraulick*-engines, to administer business by the influence of Heaven, and things which are of the like sort.

4. The fourth is, to perform the works of natural Magick, of what sort soever they be.

5. The fifth is, to know all Physical secrets.

6. The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.

7. The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

The lesser secrets are seven.

1. The first is, to do a thing diligently, and to gather together much money.

2. The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.

3. The third is, to excel in military affairs, and happily to atchieve to great things, and to be an head of the head of Kings and Princes.

4. To be a good house-keeper both in the Country and City.

5. The fifth is, to be an industrious and fortunate Merchant.

6. To be a Philosopher, Mathematician, and Physitian, according to *Aristotle, Plato, Ptolomy, Euclides, Hippocrates* and *Galen.*

7. To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new have taught.

Aphor. 25.

We have already declared what a secret is, the kindes and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, *In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.*

2. *Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life.*

3. *Also commit your cares unto the Lord, and he will do it.*

4. *Also I the Lord thy God do teach teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.*

5. *And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.*

6. *Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?*

7. *If you will do the will of my Father which is in heaven, ye are truely my disciples, and we will come unto you, and make our abode with you.*

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst not erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully

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rejoycing thou maist say with the Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

Aphor. 26.

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; or by dreams, or by strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge. After this manner are made heroick men, such as there are very many, and all learned men in the world, *Plato*, *Aristotle*, *Hippocrates*, *Galen*, *Euclides*, *Archimedes*, *Hermes Trismegistus* the father of secrets, with *Theophrastus*, *Paracelsus*; all which men had in themselves all the vertues of secrets. Hitherto also are referred, *Homer*, *Hesiod*, *Orpheus*, *Pytagoras*; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of *Melusina*, and Gods of the Gentiles, *Achilles*, *Æneas*, *Hercules:* also, *Cyrus*, *Alexander* the great, *Julius Cæsar*, *Lucullus*, *Sylla*, *Marius*.

It is a canon, That every one know his own Angel, and that he obey him according to the Word of God; and let him beware of the snares of the evil Angel, lest he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Eutichus*.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said,

Tu nihil invita dices faciésve Minerva.

Nothing canst thou do or say against *Minerva*'s will.

We

We do detest all evil Magitians, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scriptures testifie of *Judas*. To these are referred all idolaters of old, and of our age, and abusers of Fortune, such as the heathens are full of. And to these do appertain all Charontick evocation of Spirits, as the work of *Saul* with the woman, and *Lucanus* prophesie of the deceased souldier, concerning the event of the Pharsalian war, and the like.

Aphor. 27.

Make a Circle with a center A, which is B. C. D. E. At the East let there be B. C. a square. At the North, C. D. At the West, D. E. And at the South, E. D. Divide the several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to be revealed. And this Circle in this maner divided, is the seal of the secrets of the world, which they draw from the onely center A, that is, from the invisible God, unto the whole creature. The Prince of the Oriental secrets is resident in the middle, and hath three Nobles on either side, every one whereof hath four under him, and the Prince himself hath four appertaining unto him. And in this manner the other Princes and Nobles have their quadrants of secrets, with their four secrets. But the Oriental secret is the study of all wisdom; The West, of strength; The South, of tillage; The North, of more rigid life. So that the Eastern secrets are commended to be the best; the Meridian to be mean; and the East and North to be lesser. The use of this seal of secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers, according to the gift

gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow *Sodom* and *Gomorrha*, and the places adjacent, examples whereof the the holy Scripture witnesseth. Some are the watch-men over Kingdoms; others, the keepers of private persons; and from thence, anyone may easily form their names in his own language: so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of surpernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his minde, and with faith and constancy; and without doubt, that which he asketh he shall receive from the Father and God of all Spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical maner of calling Angles succeedeth this faith, which dependeth onely on divine revelation; But without the said faith preceding it, it lieth in obscurity. Neverthelesse, if any one will use them for a memorial, and no otherwise, and as a thing simply created by God to this purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest that he fall into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, That he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise our selvs about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which medleth with such things, let him beware of all levity, pride, covetousness, vanity, envy and ungodliness, unless he wil miserably perish.

Aphor.

Aphor. 28.

Becaufe all good is from God, who is onely good, thofe things which we would obtain of him, we ought to feek them by prayer in Spirit and Truth, and a fimple hearr. The conclufion of the fecret of fecrets is, That every one exercife himfelf in prayer, for thofe things which he defires, and he fhall not fuffer a repulfe. Let not any one defpife prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly feek for our defires. A merciful & good Father, loveth the fons of defires, as *Daniel*; and fooner heareth us, then we are able to overcome the hardnefs of our hearts to pray. But he will not that we give holy things to dogs, nor defpife and contemn the gifts of his treafury. Therefore diligently and often read over and over the firft Septenary of fecrets, and guide and direct thy life and all thy thoughts according to thofe precepts; and all things fhall yield to the defires of thy minde in the Lord, to whom thou trufteft.

The fifth Septenary.

Aphor. 29.

As our ftudy of Magick proceedeth in order from general Rules premifed, let us now come to a particular explication thereof. Spirits either are divine minifters of the word, and of the Church, and the members thereof; or elfe they are fervient to the Creatures in corporal things, partly for the falvation of the foul and body, and partly for its deftruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that feeketh after a good end, let him follow it; and he that defires an evil end, purfueth that alfo, and that earneftly, from divine punifhment, and turning away from the divine will.

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Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him follow diligently, not procrastinating or delaying, until he attain to his appointed bound.

Aphor. 30.

They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical Sciences, as the History of *Melesina* witnesseth, and the Magitians thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdom of *Naples*; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of the Kingdoms of the world.

Aphor. 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magitian. Therefore the Kingdom of *Naples* may be again restored to the Italians, if any Magitian shall call him who instituted this order, and compel him to recal his deed; he may be compelled also, to restore the secret powers taken from the treasury of Magick; A Book, a Gemme, and magical Horn. which being had, any one may easily, if he will, make himself the Monarch of the world. But *Judæus* chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to

his own eternal destruction. And he may be easier called up, then the Angel of *Plotinus* in the Temple of *Isis*.

Aphor. 32.

In like manner also, the Romans were taught by the Sibyls books ; and by that means made themselves the Lords of the world, as Histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magically call a Noble of the Prince, and his desire shall be fulfilled.

Aphor. 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of Metals, or Chymistry : as he produceth any president of growing rich by these means, he shall obtain his desire therein.

Aphor. 34.

All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost ; and that which remaineth, is depraved with infinite lyes and superstitions.

Aphor. 35.

The humane understanding is the onely effecter of all wonderful works, so that it be joyned to any Spirit ; and being joyned, she produceth what she will. Therefore we are carefully to proceed in Magick, lest that Syrens and other mon-

monſters deceive us, which likewiſe do deſire the ſociety of the humane ſoul. Let the Magitian carefully hide himſelf alwaies under the wings of the moſt High, leſt he offer himſelf to be devoured of the roaring Lion; for they who deſire earthly things, do very hardly eſcape the ſnares of the devil.

The ſixth Septenary.

Aphor. 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be onely ſimple and ſeveral: for God and Nature have ordained all things to a certain and appointed end: ſo that for examples ſake, they who perform cures with the moſt ſimple herbs and roots, do cure the moſt happily of all. And in this manner, in Conſtellations, Words and Characters, Stones, and ſuch like, do lie hid the greateſt influences or vertues in deed, which are in ſtead of a miracle.

So alſo are words, which being pronounced, do forthwith cauſe creatures both viſible and inviſible to yield obedience, aſwel creatures of this our world, as of the watry, aëry, ſubterranean, and Olympick, ſupercaleſtial and infernal, and alſo the divine.

Therefore ſimplicity is chiefly to be ſtudied, and the knowledge of ſuch ſimples is to be ſought for from God; otherwiſe by no other means or experience they can be found out.

Aphor. 37.

And let all lots have their place decently: Order, Reaſon and Means, are the three things which do eaſily render all learning aſwell of the viſible as inviſible creatures. This is the courſe of Order, That ſome creatures are creatures of

the light ; others, of darkneſs : theſe are ſubject to vanity, becauſe they run headlong into darkneſs , and inthral themſelves in eternal puniſhments for their rebellion. Their Kingdom is partly very beautiful in tranſitory and corruptible things on the one part , becauſe it cannot conſiſt without ſome vertue and great gifts of God ; and partly moſt filthy and horrid to be ſpoken of, becauſe it aboundeth with all wickedneſs and ſin, idolatry, contempt of God , blaſphemies againſt the true God and his works , worſhipping of devils, diſobedience towards Magiſtrates, ſeditions , homicides , robberies , tyranny, adulteries, wicked luſts, rapes, thefts , lyes, perjuries, pride, and a covetous deſire of rule ; in this mixture conſiſteth the kingdom of darkneſs : but the creatures of the light, are filled with eternal truth, and with the grace of God , and are Lords of the whole world, and do reign over the Lords of darkneſs , as the members of Chriſt. Between theſe and the other, there is a continual war , until God ſhall put an end to their ſtrife , by his laſt judgement.

Aphor. 38.

Therefore Magick is twofold in its firſt diviſion ; the one is of God, which he beſtoweth on the creatures of light; the other alſo is of God, but it is the gift which he giveth unto the creatures of darkneſs : and this is alſo two-fold : the one is to a good end, as when the Princes of darkneſs are compelled to do good unto the creatures , God enforcing them ; the other is for an evil end , when God permitteth ſuch to puniſh evil perſons , that magically they are deceived to deſtruction ; or , alſo he commandeth ſuch to be caſt out into deſtruction.

The ſecond diviſion of Magick is , that it bringeth to paſs ſome works with viſible inſtruments , through viſible things ; and it effecteth other works with invſible inſtruments by inviſible things ; and it acteth other things, aſwel with mixed means, as inſtruments and effects.

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The third division is, There are some things which are brought to pass by invocation of God alone: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical.

Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of *Baalim*.

Another Magick is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, *&c.*

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magick, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Aphor.

Aphor. 39.

There is a seven-fold preparation to learn the Magick Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly, it is requisite, that a man descend down into himself, and chiefly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

These are the three first and chiefest precepts of Magick, wherewith let every one prepare himself that covets to obtain true Magick or divine wisdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly onely, but also manifestly, and as it were face to face.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magick, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest,

feſt, that he ſhall be made a Magician of the ordination of God; that is, ſuch a perſon who uſeth the miniſtery of the Spirits to bring excellent things to paſs. Here, as for the moſt part, they ſin, either through negligence, ignorance, or contempt, or by too much ſuperſtition; they offend alſo by ingratitude towards God, whereby many famous men have afterwards drawn upon themſelves deſtruction: they ſin alſo by raſhneſs and obſtinacy; and alſo when they do not uſe their gifts for that honor of God which is required, and do prefer πάρεργα ἔργοις.

Sixthly, The Magitian hath need of faith and taciturnity, eſpecially, that he diſcloſe no ſecret which the Spirit hath forbid him, as he commanded *Daniel* to ſeal ſome things, that is, not to declare them in publick; ſo as it was not lawful for *Paul* to ſpeak openly of all things which he ſaw in a viſion. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greateſt juſtice, that he undertake nothing that is ungodly, wicked or unjuſt, nor to let it once come in his minde; and ſo he ſhall be divinely defended from all evil.

Aphor. 40.

When the Magician determineth with himſelf to do any incoporeal thing either with any exteriour or interiour ſenſe, then let him govern himſelf according to theſe ſeven ſubſequent laws, to accompliſh his Magical end.

The firſt Law is this, That he know that ſuch a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the courſe of his life according to the rule preſcribed in the word of God.

Secondly, Alwaies pray with *David*, *Take not thy holy Spirit from me; and ſtrengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beſeech thee, O heavenly Father, do not give power unto any lying Spirit, as thou didſt*

didst over Ahab *that he perished ; but keep me in thy truth.* Amen.

Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth ; for grapes cannot be gathered of thorns : let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and cleer from all manner of superstition ; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine ; or to chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature : which things many false and wicked Magitians faign.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so produe things with a word, that they may not be what they are. Which belongeth onely to the Omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

Aphor. 41.

We come now to the nine last Aphorismes of this whole Tome ; wherewith we will, the divine mercy assisting us, conclude this whole Magical *Isagoge.*

Therefore in the first place it is to be observed, what we understand by Magitian in this work.

Him then we count to be a Magitian, to whom by the grace

grace of God, the ſpiritual eſſences do ſerve to manifeſt the knowledge of the whole univerſe, & of the ſecrets of Nature contained therein, whether they are viſible or inviſible. This deſcription of a Magitian plainly appeareth, and is univerſal.

An evil Magician is he, whom by the divine permiſſion the evil Spirits do ſerve, to his temporal and eternal deſtruction and perdition, to deceive men, and draw them away from God; ſuch was *Simon Magus*, of whom mention is made in the *Acts of the Apoſtles*, and in *Clemens*; whom Saint *Peter* commanded to be thrown down upon the earth, whenas he had commanded himſelf, as it were a God, to be raiſed up into the air by the unclean Spirits.

Unto this order are alſo to be referred all thoſe who are noted in the two Tables of the Law; and are ſet forth with their evil deeds.

The ſubdiviſions and ſpecies of both kindes of Magick, we will note in the Tomes following. In this place it ſhall ſuffice, that we diſtinguiſh the Sciences, which is good, and which is evil: Whereas man ſought to obtain them both at firſt, to his own ruine and deſtruction, as *Moſes* and *Hermes* do demonſtrate.

Aphor. 42.

Secondly, we are to know, That a Magitian is a perſon predeſtinated to this work from his mothers wombe; neither let him aſſume any ſuch great things to himſelf, unleſs he be called divinely by grace hereunto, for ſome good end; to a bad end is, that the Scripture might be fulfilled, *It muſt be that offences will come*; *but wo be to that man through whom they come.* Therefore, as we have before oftentimes admoniſhed, With fear and trembling we muſt live in this world.

Notwithſtanding I will not deny, but that ſome men may with ſtudy and diligence obtain ſome ſpecies of both kindes of Magick, if it may be admitted. But he ſhall never aſpire to the higheſt kindes thereof; yet if he covet to aſſail them, he ſhall doubtleſs offend both in ſoul

and body. Such are they, who by the operations of false Magitians, are sometimes carried to Mount *Horeb*, or in some wilderness, or desarts; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

The seventh Septenary.

Aphor. 43.

The Lord liveth, and the works of God do live in him by his appointment, whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magitian of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magitians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testifie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanks-

thankſgiving; the other is a little ſollicitous about eternal things; but wholly exerciſeth himſelf about corporal things, that he may freely enjoy all his luſts and delights in contempt of God and his anger.

Aphor. 44.

The paſſage from the common life of man unto a Magical life, is no other but a ſleep, from that life; and an awaking to this life; for thoſe things which happen to ignorant and unwiſe men in their common life, the ſame things happen to the willing and knowing Magitian.

The Magitian underſtandeth when the minde doth meditate of himſelf; he deliberateth, reaſoneth, conſtituteth and determineth what is to be done; he obſerveth when his cogitations do proceed from a divine ſeparate eſſence, and he proveth of what order that divine ſeparate eſſence is.

But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they iſſue out of his own minde, or are impreſſed by the aſſiſting eſſence; and he knoweth not how to overthrow the counſels of his enemies by the word of God, or to keep himſelf from the ſnares and deceits of the tempter.

Aphor. 45.

The greateſt precept of Magick is, to know what every man ought to receive for his uſe from the aſſiſting Spirit, and what to refuſe: which he may learn of the Pſalmiſt, ſaying, *Wherewith ſhall a yong man cleanſe his way? in keeping thy word, Oh Lord.* To keep the word of God, ſo that the evil one ſnatch it not out of the heart, is the chiefeſt precept of wiſdom. It is lawful to admit of, and exerciſe other ſuggeſtions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit ſuch ſuggeſtions proceed: But we ought to take heed, that we are

are not too much busied about unnecessary things, according to the admonition of Christ ; *Martha, Martha, thou art troubled about many things ; but Mary hath chosen the better part, which shall not be taken from her.* Therefore let us alwaies have regard unto the saying of Christ, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

Aphor. 46.

There is nothing so much becometh a man, as constancy in his words and deeds, and when the like rejoyceth in his like ; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them : on the contrary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition ; but one very truely adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction. This precept appeareth most plainly : for *Midas*, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this ; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about *Fanckford* at *Odera*, in our times, who would scrape together & devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of *Midas*, and the like, for fables ; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of *Utopia.* Therefore we ought most diligently to observe, that

ſuch preſumptions ſhould be caſt out of the minde, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

Aphor. 47.

He that is faithfully converſant in his vocation, ſhall have alſo the Spirits conſtant companions of his deſires, who will ſucceſſively ſupply him in all things. But if he have any knowledge in Magick, they will not be unwilling to ſhew him, and familiarly to converſe with him, and to ſerve him in thoſe ſeveral miniſteries, unto which they are addicted; the good Spirits in good things, unto ſalvation; the evil Spirits in every evil thing, to deſtruction. Examples are not wanting in the Hiſtories of the whole World; and do daily happen in the world. *Theodoſius* before the victory of *Arbogaſtus*, is an example of the good; *Brute* before he was ſlain, was an example of the evil Spirits, when he was perſecuted of the Spirit of *Cæſar*, and expoſed to puniſhment, that he ſlew himſelf, who had ſlain his own Father, and the Father of his Country.

Aphor. 48.

All Magick is a revelation of Spirits of that kinde, of which ſort the Magick is; ſo that the nine Muſes are called, in *Heſiod*, the ninth Magick, as he manifeſtly teſtifies of himſelf in *Theogony*. In *Homer*, the genius of *Ulyſſes* in *Pſigiogagia*. *Hermes*, the Spirits of the more ſublime parts of the minde. God revealed himſelf to *Moſes* in the buſh. The three wiſe men who came to ſeek Chriſt at *Jeruſalem*, the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy*, or of ſome other ſpiritual fate. From hence ſpringeth all Magick, and thither again it will revolve, whether it be good or evil. In

this

this manner *Tages* the first teacher of the Magick of the Romanes, gushed out of the earth. *Diana* of the Ephesians shewed her worship, as if it had been sent from heaven. So also *Apollo*. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, humane inventions.

Aphor. 49.

The conclusion therefore of this *Isagoge* is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that *the fear of God is the beginning of all wisdom*, and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministery of the holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, apply thy eyes and minde to the sacred and profane Histories, & to those things which thou seest daily to be done in the world, and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil, which that they may be the better discerned, we will put he[illegible]eir division and subdivision, for the conclusion of these *Isagoges*; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by every one, to a competent end of life and living. Sci-

- Sciences
  - Good
    - Theosophy
      - Knowledge of the Word of God, and ruling ones life according to the word of God.
      - Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.
    - Anthrosophy given to man
      - Knowledge of natural things.
      - Wisdom in humane things.
  - Evil
    - Cakosophy
      - Contempt of the word of God, and to live after the will of the devil.
      - Ignorance of the government of God by Angels.
      - To contemne the custody of the Angels, and that their companions are of the devil.
      - Idolatry.
      - Atheisme.
    - Cacodæmony
      - The knowledge of poisons in nature, and to use them.
      - Wisdom in all evil arts, to the destruction of mankinde, and to use them in contempt of God, and for the loss and destruction of men.

FINIS.